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TRAVELS

THROUGH

ARABIA,

AND OTHER

COUNTRIES IN THE EAST,

PERFORMED BY

M. NIEBUHR,

NOW A CAPTAIN OF ENGINEERS IN THE SERVICE OF THE KING OF DENMARK.

TRANSLATED INTO ENGLISH

BY

ROBERT HERON.

WITH NOTES BY THE TRANSLATOR;

AND

ILLUSTRATED WITH ENGRAVINGS AND MAPS.

IN TWO VOLUMES.

VOL. I.

EDINBURGH:

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PREFACE

BY THE

TRANSLATOR.

I REMEMBER to have read, with no ſmall ſurprize, of a rhyming Latin poem of conſiderable length, written by ſome Monkiſh compoſer of Leonine verſes, in honour of the Virgin Mary, which was made wholly up by the changes rung upon the words of this ſingle line,

Tot tibi ſunt, virgo, dotes, quot ſidera cælo.

My wonder was never more highly excited than when, in learning the rules of arithmetic, I found what a variety of changes might be rung upon a few bells; and for how many years, a company of ten or twelve perſons might dine together, if they ſhould not ſeparate, till they could no longer make a new change of places.

Similar emotions are naturally raiſed in the mind, when one conſiders, how uni-

form are the circumſtances of human life, how much alike the organs of our bodies, and the faculties of our minds; yet, how innumerable the diverſities of the human character: how few the firſt general elements of nature; yet, how endleſsly varied the forms which this univerſe exhibits! He who ſpends his life without wandering ever more than a few miles from the ſpot of his nativity, or without mingling with any other but the firſt circle, whether of courtiers, of cits, or of ruſtics, into whoſe ſociety he has been introduced, can know little of the dignity, of the meanneſs, of the capacities of his nature,—and but little of the beauties and the wonders of this great theatre of human exertions.

It is pleaſing, indeed, to review the records of our anceſtors. The exerciſe moves our affections to a generous warmth, and enlightens our perſonal experience. But, the new knowledge to be thus acquired, is not conſiderable. Children are but the images of their parents; and the ſame meadow will wear the ſame aſpect, next Spring, which it ſhewed on the laſt. To enlarge,

in

in any conſiderable degree, the extent of our knowledge, we muſt change the ſcene: and we ſhall then ſee, how the manners and enjoyments of man vary with external circumſtances; and how happily the general laws of nature, notwithſtanding their ſimplicity, apply to an infinite multitude of the minuteſt and moſt particular caſes.

Hence is travelling ſo agreeable; and hence are the narratives of intelligent travellers ſo rich a fund of entertainment and inſtruction. To wander from city to city, from hill to vale, and from vale to hill; to ſee one new extent of horizon open upon the eye after another, and landſcape after landſcape, diſplay ſublimity and beauty in all their varying forms,—affords perhaps the moſt delightful, at leaſt the moſt improving amuſement of which the human mind is ſuſceptible. To ſee theſe things through the eyes of another, is indeed much leſs intereſting, than when we can view them ourſelves. Yet, as a traveller cannot well help throwing into his work more of the vivid imagery and colouring of nature, than almoſt any different wri-

ters ;—even in perufing the narrative of another's travels, therefore, one may enjoy no fmall fhare of that pleafure, and reap a confiderable portion of the inftruction, which an actual furvey of the fame fcenes might afford.

Who, that has been taught to relifh at all the pleafures of reading, can refrain from enquiring after almoft every new book of travels, the publication of which is announced? Hardly a fine lady can ftray to France or Italy, after her beauty has withered with her virtue, and her wit has ceafed to be faſhionable; Scarce can one of thofe travelling governors by trade, to whofe care the finifhing of the education of our young men of fortune, is fo wifely intrufted,—vifit a new fet of inns, or ride another relay of poft horfes, on the continent; Not a half-pay captain attends as toad-eater on fome valetudinary man of fortune, going abroad for his health: But Tours, and Travels, and Journies, and Letters, are the certain fruits of every fuch expedition, and are as certainly beſtowed, with wonderful generofity, on the public.

All

All is called for, and eagerly read: And, to ſay the truth, almoſt all thoſe works, however little might be expected from them, when every circumſtance is conſidered,—afford more or leſs, to repay, in a reaſonable way, the expence of the buyer, and the pains of the reader. But, when a man of ſound ſenſe, of real energy and activity of mind, acquainted with letters, and not unacquainted with life,—when ſuch a man, travelling, notes down his obſervations, and communicates them to the public; he confers a favour, ſuch as authors have it ſeldom in their power to give. This favour will be ſo much the greater, if his obſervations have been made with an eye of keen enquiry; and if he has viſited regions where all is peculiar, and but little known.

Having theſe conſiderations in my mind, I ſhould offer the following Travels to Britiſh readers with no ſmall pride and confidence, if I were ſure of having arrayed them in a handſome and becoming Engliſh dreſs. Mr Niebuhr was the ſole ſurvivor of a party of five Daniſh travellers, who, being

ing ſelected as men eminently qualified to accompliſh the ſeveral purpoſes of ſuch an expedition, were ſent into the Eaſt at the expence of the King of Denmark, to explore the various curioſities of Egypt, but eſpecially of Arabia. They proceeded firſt to Egypt. After making an excurſion to Mount Sinai, and preparing themſelves, by the ſtudy of the Arabic language, for the farther proſecution of their journey, they ſailed from Suez, down the Red Sea, to Jidda. Having landed at Jidda, they continued their journey ſouthward to Mokha; not without occaſional excurſions to the N. E. into the interior parts of the country. From Mokha, they travelled nearly in a ſouth-eaſtern direction to Sana, the ſeat of the greateſt prince in Arabia. By the time they had accompliſhed this laſt journey, and returned to Mokha, two of the party were dead; and, by the pernicious influence of the climate, by the unfavourableneſs of the oriental mode of living to European conſtitutions, by their inability to relinquiſh European habits, and by the fatigue neceſſarily attending their inveſtigations, the health

health of the ſurvivors was ſo much impaired, that they were obliged to reſolve upon leaving Arabia with the firſt Engliſh ſhip that ſailed for Bombay. Mr Niebuhr and another of his companions lived to reach India. This other, after languiſhing for a while, at laſt died at Bombay.

After this event, Niebuhr remained in the Eaſt only till he could find a fit opportunity of returning ſafe into Europe, with the collection of curioſities which was left in his hands.

Such is the outline of theſe Travels. They afford the lateſt, and indeed almoſt the only topographical account of Arabia, in the hands of the European public. Being the reſults of the obſervation, not of one man only, but of a party of travellers, and thoſe all well qualified to direct their attention in a proper line of enquiry; they contain ſuch a body of truly valuable information as is to be met with in very few other volumes of travels. Relating to a country famous from the earlieſt ages of antiquity; they are thus rendered peculiarly intereſting by the nature of their ſubject. They throw much

new

new light on the hiſtorical events, the laws, the worſhip, and the cuſtoms recorded in the Old Teſtament. And I muſt, upon the whole, confeſs, that I have never before had it in my power to abuſe ſo good an occaſion of receiving real mental improvement with rational amuſement, as that which the tranſlating of this work has afforded me.

It would be unfair to neglect advertiſing the reader, that the whole of Mr Niebuhr's account of his travels, and obſervations in Arabia, is not comprized in theſe volumes. Various things ſeemed to be addreſſed ſo excluſively to men of erudition, that they could not be expected to win the attention of the public in general, and have therefore been left out.

As to the tranſlation; I cannot indeed ſay much for it. I entered upon the taſk with a reſolution to perform it carefully, and, as it could not be ſuppoſed very arduous, I might perhaps ſecretly flatter myſelf, ably. I was kindly encouraged by ſome eminent literary characters, to whoſe benevolent notice I have been often much indebted. But, after I had made conſiderable

progreſs

progreſs in the work; I put what I had performed into the hands of one gentleman, for whoſe learning, taſte, and judgment, I muſt ever entertain high deference; and he, with the moſt candid and obliging criticiſm, pointed out ſeveral blunders, as well of the tranſlator as of the printer, which I was ſurprized to perceive, and cannot yet think of, without ſhame. Theſe I have endeavoured, as far as circumſtances would permit, to reviſe and correct; and I renewed my diligence to guard againſt all ſuch miſtakes in what then remained to be printed.———

I have added ſome notes: I wiſh, they were valuable.

R. HERON

EDINBURGH
Aug. 1. 1792.

CONTENTS.

SECTION I.

Voyage from Copenhagen to Alexandria.

Page.

Chap. I.—Departure from Copenhagen, - 9
Chap. II.—Paſſage from Marſeilles to Malta, and from Malta to Conſtantinople, - 13
Chap. III.—Conſtantinople, - - 18
Chap. IV.—Voyage from Conſtantinople to Alexandria, - - - - 24

SECTION II.

Of Egypt in general.

Chap. I.—Of the City of Alexandria, - 32
Chap. II.—Voyage from Alexandria to Roſetta, 40
Chap. III.—Voyage from Roſetta to Cairo, - 42
Chap. IV.—Voyage from Cairo to Damietta, 45
Chap. V.—Of the ancient Cities of Lower Egypt, 51
Chap. VI.—Of the City of Cairo, - - 55
Chap. VII.—Of the country immediately around Cairo, - - - - 63
Chap. VIII.—Of the Mikkias or Nilometer, and of the riſing of the Nile, - - 66

SECTION III.

Of the Government, Arts, and Trade of Egypt.

Page

Chap. I.—Of the Nature of the Egyptian Government, - - - - 73
Chap. II.—Of the Grand Signior's Officers, - 75
Chap. III.—Of the Divan, and the Bey, - 77
Chap. IV.—Of the Police of the Cities, - 83
Chap. V.—Of the Egyptian Agriculture, - 86
Chap. VI.—Of the Arts of fublimating Sal Ammoniac, and of hatching Chickens, - 90
Chap. VII.—Of the trade of Egypt, - 94

SECTION IV.

Of the Manners of the Orientals in general, and particularly of the Egyptians.

Chap I.—Of the Inhabitants of Cairo and its Neighbourhood, - - - 101
Chap. II.—Of the Copts, - - 103
Chap. III.—Of the Arabians in Egypt, - 107
Chap. IV.—Of the Dreſs of the Men in the Eaſt, 111
Chap. V.—Of the Dreſs of the Women, - 116
Chap. VI.—Of the Diverſions of the Orientals, 121
Chap. VII.—Games in the Eaſt - - 128
Chap. VIII.—Of the Muſic of the Eaſt, - 130
Chap. IX.—Of Dancing, as it is practiſed in the Eaſt, - - - - 137

Chap.

Page
Chap. X.—Public Shews of the East, - 143
Chap. XI—Marriages of the Egyptians, - 147

SECTION V.

Egyptian Antiquities.

Chap. I.—Egyptian Antiquities in general, - 149
Chap. II.—Of the Pyramids, - - 153
Chap. III.—Of the Hieroglyphics, - - 156

SECTION VI.

Journey from Cairo to Suez and Mount Sinai.

Chap. I.—Preparations for our Departure, - 165
Chap. II.—Voyage from Cairo to Suez, - 170
Chap. III.—Of the City of Suez, - - 175
Chap. IV.—Particulars concerning the Arabs in the Neighbourhood of Suez, - 178
Chap. V.—Journey from Suez to Mount Sinai, 182
Chap. VI.—Of Mount Sinai, and the Convent of St Catharine, - - - 191
Chap. VII.—Our Return from Mount Sinai, 196
Chap. VIII.—Of the Mountain of Inscriptions, and of an Egyptian Burying Place, - 200
Chap. IX.—Of some Customs of the Arabs in the Desart, - - - - 207

SECTION VII.

Voyage from Suez to Jidda and Loheia.

Chap. I.—Departure from Suez, - - 212

Page
Chap. II.—Of the Harbour of Tor, - 216
Chap. III.—Voyage from Tor to Jidda, - 218
Chap. IV.—Of Jidda and its Vicinity, - 226
Chap. V.—The Government and Trade of Jidda, 234
Chap. VI.—Voyage from Jidda to Loheia, - 239

SECTION VIII.

Route from Loheia to Beit el Fakih.

Chap. I.—Of our ſtay at Loheia, - - 246
Chap. II.—Of the City of Loheia, - 252
Chap. III.—Of the Inhabitants of Loheia, - 256
Chap. IV.—Departure from Loheia, - 262
Chap. V.—Route by Tehama, - - 265
Chap. VI.—Of the City of Beit el Fakih, - 269

SECTION IX.

Excurſions through the Country about Beit el Fakih.

Chap. I.—Journey to Ghaleſka, - - 275
Chap. II.—Return to Beit el Fakih, by the way of Hodeida, - - - - 279
Chap. III.—Journey to Zebid, - - 281
Chap. IV.—Journey to Kahhme, - 287
Chap. V.—Journey to Coffee Mountains - 289

SECTION X.

Journey through the Mountaneous Part of Yemen.

Chap. I.—Departure from Beit el Fakih, - 294

Chap.

Page

Chap. II.—Route by Udden, - - 297
Chap. III.—From Udden to Dſjobla, - 301
Chap. IV.—Route from Dſjobla, by Tæs, to Hæs, 304
Chap. V.—Return to Beit el Fakih, - 309

SECTION XI.

Journey from Beit el Fakih to Mokha.

Chap. I.—Route to Mokha, - - 313
Chap. II.—Arrival at Mokha, - - 316
Chap. III.—Diſagreeable Incidents at Mokha, 319
Chap. IV.—Our Stay at Mokha, continued; and the Death of Mr Von Haven, - 324
Chap. V.—We leave Mokha, - - 327

SECTION XII.

Journey from Mokha to Taoes.

Chap. I.—Our Progreſs to Taoes, - 331
Chap. II.—Of the City of Taoes, - - 335
Chap. III.—Late Revolution of Taoes, - 338
Chap. IV.—Stay at Taoes, - - 342
Chap. V.—Departure from Taoes to Sana, - 346

SECTION XIII.

Journey to Sana.

Chap. I.—Route from Taoes to Jerim, - 350
Chap. II.—Of the City of Jerim, - - 356
Chap. III.—Death of Mr. Forſkal, - 358
Chap. IV.—Route from Jerim to Sana, - 360

SEC-

SECTION XIV.

Our Stay at Sana, in the Iman's Court.

Page

Chap. I.—Our Arrival at Sana, - - 395
Chap. II.—Our Audience of the Iman, - 398
Chap. III.—Viſit to Vizier Fakih Achmed, 401
Chap. IV.—Of the City of Sana, - - 403
Chap. V.—Of the Country around Sana, - 407
Chap. VI.—The Pomp of the Iman's Return from the Moſque, - - - 410
Chap. VII.—Our Audience of taking leave, 412
Chap. VIII.—Our Departure from Sana, - 415

SECTION XV.

Our Return from Sana to Mokha.

Chap. I.—Route from Sana to Beit el Fakih, 419
Chap. II.—Route from Beit el Fakih to Mokha, 424
Chap. III.—Of the City of Mokha, - 426
Chap. IV.—Bombardment of Mokha, by the French, - - - - 431
Chap. V.—Of the Trade of Mokha - 434

Notes, - - - - - 439

VOYAGE

MAP OF
the greater Part of the
PROV.CE OF YEMEN
Or of The
Empire of the Imam
The PRINCIPALITY of KAUKEBAN,
the Lordships of
HASCHID U BEKIL, NEHHM,
CHAULAN, ABU ARISCH & ADEN.
Drawn by C. Niebuhr, from Measurements and
Astronomical Observations
Performed by the Orders at the Expence of
FREDERIC V. & CHRISTIAN VII.
Kings of Denmark
Engraved for Morisons Edition of
Niebuhr, by M. Louis Edin.
German Miles 15 to a Degree
Small French Leagues 25 to a Degree
British Statute Miles 69½ to a Degree
Desert of Amerschia or Amasia
SAADE
BELLAD ED DSJOF
BELLAD LAA
HADRAMAUT
BELLAD ADEN
ARABIC GULF
PART OF AFRICA
TEHAMA
Kamaran
Dsjabbel
Mocha
Mufa
Bab el Mandeb
Beni Dohbean
Ronna
Schaff
Beni Zubey
Lahadsj
Aden
Latitude of Places
Kotümbel 17° 57'
Schäb el Kbir 17° 20'
Dsjesan 16° 45'
Elgorah 16° 8'
Loheia 15° 42'
Sana 15° 21'
Dahlu 15° 13'
Möshak 15° 6'
Gannemie 14° 58'
Beit el Fakih 14° 31'
Jerim 14° 17'
Zebid 14° 12'
Mansal 14° 10'
Scherdsje 13° 59'
Manschal 13° 43'
Taas 13° 34'
Mocchha 13° 19'
Aden 12° 40'
Bab el Mandeb 12° 38'
St. Anthony's Pro 12° 32
Longitude of Loheia 2° 46' 14" from the Meridian of Greenwich
From the Merid.n 42° of Greenwich

VOYAGE TO ARABIA,

AND

TRAVELS

IN THAT COUNTRY, *&c.*

SECTION I.

VOYAGE FROM COPENHAGEN TO ALEXANDRIA.

CHAP. I.

Departure from Copenhagen.

WHEN the gentlemen, who had been appointed to go upon this expedition of obſervation and diſcovery, were all met, we received orders from his Majeſty to proceed on board a ſhip of war, commanded by Mr Fiſcher, at preſent a vice-admiral in the Daniſh ſervice, who was to carry us to Smyrna. We accordingly embarked, on the 4th of January 1761; and, after waiting three days for a fair wind, ſailed out of the road of Copenhagen on the 7th of the ſame month.

In the beginning of our voyage, we had a ſtriking proof of the dangers and hardſhips which attend the navigation of the north ſeas, in conſequence of the weſt winds blowing over them for nine months in the year. We had ſet ſail on the 7th of January, but were ſo toſſed by ſtorms and contrary winds, that, on the 17th, in deſpair of being able to gain any port in Norway, we determined to return to Elſineur.

On the 26th of January, we ſailed from Elſineur a ſecond time, with a fair wind, which continued to the end of the month. We paſſed the *Categat*, and advanced a good way through the North ſea: But, in the beginning of February, the weather became again ſtormy, and the wind contrary. After being toſſed for ſeveral days ſucceſſively, and ſeeing no proſpect of a change, we, on the 9th, reſolved to return to Elſineur a ſecond time, and reached it on the 10th. The wind blew with ſuch violence, as to carry us, in thirty hours, as far backwards as we had been able to advance forwards in nine days.

While our ſhip was thus diſagreeably toſſed, without making way, we were all extremely ſeaſick; and eſpecially Mr Von Haven, who, finding himſelf unable to bear it any longer, obtained permiſſion to go by land from Copenhagen to Marſeilles, at which port our ſhip was to touch.

On

On the 19th of February, we ſailed out of the road of Elſineur a third time, in hopes of finding the winds leſs variable. But hardly had we paſſed the *Skagen*, when a violent weſt wind forced us back to Elſineur. We were now very uneaſy, conſidering, that we had been toſſed upon thoſe ſeas for the ſpace of 850 German miles*, without advancing more than four miles towards the end of our voyage. But we had reaſon to be happy at finding ourſelves ſafe at Elſineur: Immediately after our arrival there, ſo furious a ſtorm aroſe, that, although in ſome degree ſheltered by the coaſt, we were obliged to take every poſſible precaution for the ſafety of our ſhip, juſt as if we had been in the open ſea. This ſtorm aroſe from the weſt, and continued till the 5th of March.

The weather became gradually fair and ſerene; and, on the 10th of March, we left Elſineur for the laſt time. The wind was at firſt ſo briſk, that we ſailed at the rate of two German leagues and a half in the hour. On the 12th it changed; and from the 19th to the end of March, ſtorms and contrary winds drove us as far north as to the latitude of 63°, near the coaſt of Iceland. On this occaſion I remarked, that the motion of a veſſel is moſt diſagreeable immediately after a ſtorm. In the height of a

* Or 2,833⅓ Engliſh miles.

ſtorm, the winds incline the ſhip to one ſide, and keep it firm; but, when they are calmed, the ſhip naturally feels the impulſe of the waves.

In theſe latitudes, Mr Forſkall made ſome obſervations upon the phoſphoric light which the ſea has been remarked to exhibit. He perceived it to be produced by ſmall marine inſects, chiefly of the *Meduſa* ſpecies, with which thoſe waters are filled. Theſe inſects long retain the power of ſhining in the dark. Happening to pour out by night a bucket of ſea water, upon which theſe obſervations were made, we ſaw all the objects which it touched, ſparkle inſtantly, like itſelf (A).

Spring began to come in, at the end of March, and in the beginning of April we had the fineſt weather in the world. But the dead calm which ſucceeded ſuch a ſeries of ſtorms, detained us in thoſe northern regions till the 8th of April. A fair wind then aroſe, and carried us ſo briſkly forward, that, on the 21ſt of the month, we arrived within ſight of Cape St Vincent, which we viewed with no ſmall pleaſure, as we had now been long out of the ſight of land.

After being toſſed in the North ſea through a ſtormy winter, we entered the Mediterranean in the fineſt ſeaſon of the year. Inſtead of the wild and bleak mountains of the North, which could inſpire

inſpire none but gloomy ideas, we now viewed, with admiration and delight, the rich and ſmiling landſcapes on the coaſts of Africa, and on the ſouthern ſhores of Europe. Our voyage through the Mediterranean would have been quite delightful, if the frequent calms had not rendered us impatient, and diſguſted us no leſs than the ſtorms of the North had wearied and diſtreſſed us.

At laſt, after having often tacked about, we arrived, on the 14th of May, in the road of Marſeilles, and caſt anchor near St Euſtace.

CHAP. II.

Paſſage from Marſeilles to Malta, and from Malta to Conſtantinople.

THE city of Marſeilles is ſo well known, and has been ſo often deſcribed, that it is unneceſſary to ſpeak of the beauties of its ſituation, or of the multitude of villas all around it (B).

We found the harbour full of ſhips belonging to different nations, that durſt not venture out to ſea for fear of the Engliſh fleet, under Admiral Saunders. Several of them were employed in the Levant trade, on account of French merchants, and would have been good prizes to the Engliſh.

Mr

Mr Von Haven having travelled through Germany and France, joined us here. Here alſo we found three Daniſh merchant ſhips, which were to proceed to Smyrna, under the protection of our ſhip of war.

After viewing all the curioſities of Marſeilles, we ſet ſail on the 3d of June, in company with the other three Daniſh ſhips. Although at peace with the Engliſh, yet we did not think ourſelves ſafe from being inſulted by the fleets of that nation; as they inſiſt upon going on board, and examining even neutral veſſels. Our Captain had determined not to yield to ſuch an infraction of the rights of nations; and accordingly prepared for making a vigorous defence, if any inſult of this nature ſhould be offered him. As we had expected, we fell in with Engliſh ſhips three different times; and they attempted to come on board of us: But our Captain ſtrenuouſly refuſing to ſubmit to any ſuch indignity, they made off with a bad grace, and ſuffered us to continue our route unmoleſted.

On the 14th of June, we arrived at Malta, and caſt anchor in the grand harbour, almoſt in the middle of the city Valetta, or rather of the ſeveral cities of which it is compoſed. This city has a fine appearance, when viewed from the habour: The houſes, with terraces on their roofs,

roofs, and built againſt ſteep, pointed rocks, have quite an oriental aſpect.

All the dwelling houſes, as well as the public buildings, are of hewn ſtone; which is not ſurpriſing, conſidering how eaſily the materials are procured. The whole iſle is one vaſt rock, covered with a very thin layer of vegetable earth. The rock is calcareous, and ſo ſoft, that, when taken out of the quarry, it may be cut almoſt like wood. From this circumſtance, a part of the fortifications of the city have been hewn out in the natural ſtone.

Of the public buildings, the moſt ſuperb is St John's church, which enjoys a conſiderable revenue, and is entitled to a ſhare of the prizes taken by the gallies of the Order. It has thus been enriched with a great number of valuable curioſities, and, among others, a luſtre, with a chain of pure gold, 500,000 crowns in value*. The riches of this church are ſaid to exceed thoſe of the *Kaaba* at Mecca, and of the tomb of Mahomet at Medina.

We were ſhewn a Turkiſh ſhip of war, of 84 guns, which had been ſeized and brought into Malta by Chriſtian ſlaves. The king of France ſoon after bought this ſhip, and reſtored it to the Grand Signior. The Order agreed the more readily to this, becauſe, ſince the conventions

* Or 62,500 l. Sterling.

ventions entered into by the kings of France and Naples with the Porte, the Malteſe ſhips have ſeldom gone out on expeditions againſt the Turks. But privateers ſtill go out, and bring in their prizes to Malta. Theſe Chriſtian corſairs are commonly provided with letters of marque from the prince of Monaco, or ſome other Italian prince, of whoſe exiſtence the Turks are ignorant. And the inhabitants of the Eaſt hence continue to regard Malta in the ſame light in which we conſider Tripoli and Algiers.

Mr Forſkall and I went together to view the iſland. It is only five German leagues in length*, and two and a half in breadth†. The inhabitants live under a mild government; and accordingly cultivate this bare rock with ſuch care, that it produces excellent fruits. The old capital, *Civita Vecchia*, is every day more and more deſerted.

Near the city are ſome very remarkable catacombs, or rather ſubterraneous dwellings, cut in the rock. They are ſo extenſive, that it has been found proper to build up the entrances into ſeveral of the paſſages, to prevent the curious from loſing themſelves. The remains of public halls, and of a miln, which are there obſerveable, afford reaſon for thinking, that the iſlanders once lived in theſe ſubterraneous dwellings, or at leaſt retired into them in times of danger (c).

We

* Or $16\frac{2}{3}$ Engliſh miles.—† $8\frac{1}{6}$ Engliſh miles.

We left Malta on the 20th of June, and saw no land till the 26th, when we entered the Archipelago. On the third of July, we entered the road of Smyrna, where we staid till the 10th. A very severe dysentery, with which I had been attacked, hindered me from seeing the city, otherwise than at a distance.

On the 13th, we reached the isle of Tenedos, where we found the interpreter of Mr Gœhler, at that time our ambassador at the Porte. He brought us orders to quit the ship, and repair in a small bark to Constantinople. In this isle we saw Turks for the first time; and their language and manners appeared to us so extraordinary, that we began to despair of ease or pleasure in our intercourse with the people of the East. A man of distinction from the continent, however, so far forgot the precepts of the Alcoran, when he visited us, that he seemed to have come on board for no other purpose than to drink our Captain's wine.

We left the ship on the 19th of July, but did not land at Constantinople till the 30th. We went immediately to Pera, where we were received by Mr Gœhler, and all lodged in his house; a piece of kind attention which contributed greatly to my recovery.

Chap. III.

Conſtantinople.

As we were in haſte to reach Egypt, we ſet out from Conſtantinople immediately after my recovery. I did not, therefore, ſee the capital of the Ottoman empire at this time: But, on my return from Arabia, I ſtaid longer in that city; and I ſhall ſet down here a few obſervations which I then made, eſpecially as they ſeem to have been overlooked by moſt other travellers.

Conſtantinople is undeniably a city of very conſiderable extent: Yet *Kara-Agadſch*, *Galata*, *Pera*, *Dolma-Bagdſche*, &c. are not to be conſidered as ſo many ſuburbs: They are diſtinct cities, divided by the Gulf from the capital. *Ejub* is the only ſuburb belonging to it. And if we take in only the city of Conſtantinople, and this ſuburb, it is conſiderably inferior in extent to either London or Paris. I durſt not meaſure it geometrically: but, counting my ſteps as I walked round it, I found its circumference to be 2600 paces.

Conſtantinople appears larger than it really is: for, as the houſes riſe upon the ſides of hills, they preſent themſelves in the form of an amphitheatre,

phitheatre, and thus appear to ſpread over a wide extent of ground. Towards the ſea, however, the city conſiſts of new houſes, and is receiving continual additions. Of late, they have even encroached upon the harbour and filled up ſome part of it, in order to gain ground for new buildings.

It would be hard to fix the number of the inhabitants: It is always ſtated too high, from a miſtake incident to travellers, in eſtimating the population of the cities of the Eaſt. They regard thoſe cities as equally populous, in proportion to their extent, with thoſe of Europe. But the houſes in the Eaſt are low. Perſons in eaſy circumſtances, chuſe to have a large area behind their houſes. The palaces of the great, with their gardens and ſeraglios, occupy much ground.

It is not leſs a miſtake to judge of the population of thoſe cities, by the numbers of people who are conſtantly buſy in the ſtreets. The jealouſy of the people of the Eaſt renders them unwilling to receive perſons with whom they have buſineſs, in their houſes. On this account, the artiſans work without doors, and ſpend the whole day in open places. The ſtreets are full of joiners, ironmongers, goldſmiths, jewellers, &c. buſy in the exerciſe of their ſeveral trades. Thouſands of workmen come in the mornings, work all the day in the ſtreets of Conſtantinople;

and return in the evening to their houſes in the country. If the ſame modes of life prevailed in Europe, and the greater number of the artiſans and workmen about our great cities lived in the country, theſe would then appear much more populous than at preſent.

Whatever be its population, Conſtantinople exhibits a delightful proſpect. Its harbour, one of the fineſt in the world, is always full of veſſels. The medley of ſuperb moſques and palaces, gardens and trees of all ſorts, which the city diſplays, appears remarkably ſtriking to a ſtranger. But within, the arrangement and appearance of the city, correſpond not to its ſplendour when ſeen from a diſtance. The ſtreets are almoſt all narrow, dirty, and irregular; the houſes are of wood, ſlight, and ill built, and appear more like coops for birds than dwellings for men. Of the palaces built of ſtone, nothing is to be ſeen but the high walls that ſurround them. In this city, it is equally dangerous to live in ſtone and in wooden houſes. In the former, one is liable to be buried in ruins, by earthquakes; in the latter, to be burnt, by the breaking out of a fire:—Theſe two ſpecies of awful events being equally frequent at Conſtantinople.

The ſeraglio of the Grand Signior is a vaſt, but very irregular edifice. I was not permitted to approach farther into it than the outer court. But, what I ſaw was enough to give me a very high

high idea of the reſt. I could learn nothing concerning this gate *(porta)* of the ſeraglio, that might ſerve to account for the origin of the very improper denomination of *Ottoman Porte*, which is applied in Europe to the Court of the Grand Signior. *Kapu* in the Turkiſh language, ſignifies both a gate and a palace. But, when they ſpeak of going to the *Porte* at Conſtantinople, the palace of the Grand Vifir is always meant, where all buſineſs is tranſacted, as well what regards the internal regulation of the empire, as the negociations with foreign miniſters.

The city is plentifully ſupplied with water, from three *Beuts* or reſervoirs, ſituated at the diſtance of three German leagues. A *Beut* is a reſervoir in a valley, into which water is conducted from the higher grounds circumjacent, and there confined by a ſtrong wall. The water collected in this manner is conveyed into the town by aqueducts, which have been conſtructed at a vaſt expence, in conſequence of the ground being ſo unequal. It is not to the Greek emperors that the Turks owe theſe noble works. One of them was raiſed by Sultan *Mahmoud*; and another upon the north ſide, with the branches communicating with it, was but lately conſtructed by Sultan Muſtapha, who was on the throne when I was at Conſtantinople. As this water

water cannot be equally diſtributed through the whole city, on account of the inequality of the ground, water-houſes are eſtabliſhed in proper places, from which it is ſerved out to every perſon *gratis*. Oppoſite to the outer gate of the ſeraglio, is a houſe ſplendidly decorated, where perſons paid by the public, preſent water to the paſſengers, in veſſels of gilt copper.

This capital of a great empire is almoſt deſtitute of means of defence. A double wall, and a ditch nearly filled up, are all its fortifications. The Turks truſt for the ſecurity of the city to four caſtles, built upon the two channels which terminate in the ſea of Marmora, and communicating one of them with the Archipelago, and the other with the Black Sea. Thoſe caſtles, known by the name of the Dardanelles, are but of little moment. But the channels are ſo narrow and crooked, that a fleet which were to attempt to ſail up either, even with the moſt favourable wind, could hardly eſcape being ſunk by the diſcharge of the batteries. The beſt mode of attacking Conſtantinople by ſea, would be to block up the mouth of the channels, and thus deprive the city of the ſupplies of proviſions which it receives from the Archipelago.

The city of *Galata*, ſurrounded with a ſtrong wall, and riſing upon a ſteep height over againſt Conſtantinople, is extremely populous. All the

European

European traders, and many of the Eaſtern Chriſtians live there. *Pera* is a ſuburb to Galata. In it reſide the ambaſſadors of ſuch Chriſtian powers as ſend public miniſters to the Porte. The deputies which come by turns from Algiers, Tunis, Tripolis, and Raguſa, lodge at Conſtantinople. But, the Turks conſider not theſe deputies as ambaſſadors; nor yet the *Kapu Kiajas*, who manage the affairs of the princes of Walachia, and Moldavia.

The Sultan has many houſes of pleaſure, both in the neighbourhood of the capital, and on the ſhores on the channel of the Black Sea. But the reigning Sultan goes no where but to *Kara Agadſch*, the gloomy, ſolitary, ſituation of which ſuits the melancholy complexion of his mind. He is ſuffering the others to fall into ruins: He has cauſed ſeveral of them to be pulled down, and the materials to be employed in building public baths and moſques.

The Greeks have three and twenty churches in Conſtantinople, and the Armenians three; excluſive of thoſe which the two nations have in the ſuburbs. A clergyman reſides at Pera, on whom the Pope confers the pompous title of Archbiſhop, placing him at the head of a great many imaginary biſhops. By the laws, no ſtrange ſect is ſuffered to build houſes of prayer in the capital. Yet, ſeveral ſects hold their meetings

meetings there, without being checked by Government.

Chap. IV.

Voyage from Conſtantinople to Alexandria.

Assoon as I was ſo much recovered as to be able to travel, we prepared to ſet out. At Alexandria we might have ventured to appear in the European dreſs; as the inhabitants of that city are accuſtomed to ſee a great number of Franks. But, through the reſt of Egypt, and in Arabia, our dreſs, conſiſting of ſo many pieces, and ſo different from the beautiful ſimplicity of the eaſtern dreſs, might have expoſed us to inconveniencies. We therefore reſolved to aſſume the Turkiſh dreſs; and having obtained, by means of Mr *Gœbler*, a paſſport from the Sultan, with letters of recommendation, we embarked on board a veſſel belonging to *Dolcigno*.

We ſet ſail on the 11th of September, and on the 15th reached the Dardanelles. All veſſels leaving Conſtantinople are viſited by an officer of the cuſtoms, whoſe buſineſs is to prevent the deſertion of ſlaves, and the defrauding of the revenue of the eſtabliſhed dues.

During

During the ſtay, which, in conſequence of this, we were obliged to make before one of the caſtles, called *Hum Kalla*, I was confirmed in the opinion which I had before taken up of the inutility of thoſe *Boghas Hiſſar*, or *Dardanelles*. Every thing about them is neglected: cannons, of an enormous bore, charged with ſtones, lie uſeleſs on the ground. But I obſerved ſomething elſe, which would ſerve to retard a fleet advancing to attack Conſtantinople; the ſhallows between that city and the Dardanelles.

On the 17th of September, we again hoiſted our ſails, and paſſing the iſles of the Archipelago, caſt anchor on the 21ſt in the harbour of Rhodes. We there fell in with the Captain Pacha, with ſome ſhips of war. The iſlanders are not fond of being viſited by the imperial fleets; both becauſe they are expected to make preſents to the admiral, and becauſe the ſailors are inſufferably inſolent.

We ſaw an inſtance of the fear which thoſe undiſciplined crews every where inſpire. When we landed, we went immediately to the houſe of the Daniſh Conſul; but found his doors ſhut, to keep out the ſailors; and on account of our Turkiſh dreſs, could not obtain admiſſion, till we met with an honeſt Capuchin, who knew us for Europeans, and introduced us. The Conſul ſent his interpreter to accompany us in ſome

little excurſions, which curioſity induced us to make through the iſland.

The city of Rhodes ſtill exhibits ſeveral things to remind the traveller that it was once inhabited by the knights of the order of St John, who, upon their expulſion hence by the Turks, were fixed at Malta. It contains a number of noble old buildings, ſome of which are decorated with the armorial bearings of ſome of the moſt ancient families in Europe, But the palace which belonged to the Grand Maſter of the Order, is now falling into ruins. The Turks neglect the fortifications; although they might know their importance, from having beſieged the iſland ſo long before they could make themſelves maſters of it. But, notwithſtanding this neglect, Rhodes is one of the beſt fortified places in the Ottoman empire, and the Turks think it impregnable.

In this city we had the curioſity, for the firſt time, to go to dine in a Turkiſh inn. Dinner was ſerved up to us in the open ſtreet, upon a large ſtone ſeat, connected with the kitchen-wall: the meat was in a coarſe, ill-faſhioned, earthen plate; and we eat it without knife or fork. We had an excellent dinner, and were charged high. We went thence to drink ſome wine at a Jew's houſe, who valued himſelf on ſupplying it to all ſtrangers. He had two handſome girls with him, whom he called his daughters, and who

ſpoke

ſpoke Italian well. Our entertainment at his houſe coſt us much dearer than our Turkiſh meal.

There are a great many Greeks in the iſle of Rhodes, but they are not ſuffered to live in the city. Meſſrs *Von Haven* and *Cramer* witneſſed an inſtance of the ill treatment which that people ſuffer from their conquerors. My companions had gone with ſome Greeks to viſit their biſhop, in a village near the city. While they were with him, ſome Turkiſh muſicians made their appearance, and inſiſted upon entertaining the good prelate with muſic, which he had no deſire to hear. Although he refuſed their concert, the muſicians would be paid; and did not retire without inſulting him and his company.

We ſet ſail early in the morning of the 22d of September. Hitherto, we had ſailed near the coaſts, and among iſlands; and it would conſequently have been vain to make obſervations on the courſe we ſailed. But, in the open ſea, we had ſoon an opportunity of remarking the ignorance of the Turks in every thing relative to navigation. The maſter of our ſhip had compaſſes and ſeveral inſtruments, but knew not what uſe to make of them. They were probably a part of the plunder which he had taken in ſome Chriſtian ſhip: for the *Dolcignots* often

give themſelves out for Algerines, and take European ſhips belonging to powers at peace with the Porte. In the courſe of our voyage, our *Dolcignot* was afraid of being taken himſelf: for it was reported that the Malteſe, or rather ſome privateers, with letters of marque from ſome Italian prince, were at that time ſcowring thoſe ſeas. We could not have made a glorious defence; our ſhip was a heavy ſailer, and overladen, with only a few ruſty guns not properly mounted(D).

Our ſkilful Captain held for Alexandria, by chance. Luckily for us, a very favourable wind ſprung up, and carried us ſtraight into the harbour in the day; otherwiſe, I know not how we could have eſcaped the greateſt dangers. The ſhores of Egypt are ſo low, that they cannot be ſeen from a diſtance, and a ſhip approaching, without knowing her courſe, can hardly fail to run a-ground.

Our Captain, his ſecretary, and two pilots, ſpoke Italian tolerably well. The ſecretary had been at Venice, in different other Italian cities, and even at Vienna, where he received the following information. When we aſked him if there were any Pagans in the Turkiſh empire, he replied; "No; but, in Germany and Hungary there "are: they are called Lutherans, and have no "notions of God and his prophets." At another

ther time, when the truth of the Chriſtian Religion was mentioned, he roſe in a fury, and exclaimed: "They who believe in any other di-"vinity, but God only, are oxen and aſſes." After reaſoning ſo forcibly, he went off without waiting to hear any reply.

This zealous ſecretary was at the ſame time *Imam*, or almoner of the veſſel. The Imam's buſineſs is to direct the crew in their evening prayers, which the Mahometans perform regularly after waſhing. The Imam then ſpreads his carpet, kneels with his face towards Mecca, and mutters his prayers, proſtrating himſelf from time to time, and crying *Allah Akbar*, God is Great. The aſſembly repeat his words, and regularly imitate his motions and geſtures. One thing eſſential, is, to put the thumbs behind the ears, to mark the perfect abſtraction of the mind from all worldly cares, and the elevation of the ſoul towards heaven.

Beſide this public evening prayer, the Mahometans are directed by law to ſay other prayers, in the courſe of their avocations, whenever they find themſelves moſt diſpoſed to the duty. They make no difficulty of diſplaying their humility and devotion before ſpectators. I was at firſt afraid to diſturb them by my preſence, and attempted to retire; but moſt of them preſſed me to remain and join them. It is only the inſo-

lence

lence of the populace, that hinders Chriſtians from entering moſques, or witneſſing their acts of devotion.

In our ſhip, which was too full, the Muſulman paſſengers were ſeated on the decks. We had hired the captain's apartment, with another long room adjoining, in order to ſeparate ourſelves from the Turks. In a cabin above us were lodged ſome ſlaves intended for the market, girls who had received a good education in the Turkiſh mode, and were deſtined for the *Haram* of ſome grandee. Mr Forſkal and I, one day, while we were in our chamber, overheard a female voice, and ſet our heads to the window, to obſerve whence it came. Thoſe ſlaves obſerving us to be ſtrangers, cried out, and ſcolded us. But one of them ſoothed the reſt. We held out to them fruits and ſugar; and they put down their handkerchiefs to receive what they liked. As we and they had no common language to converſe in, we converſed by ſigns. The youngeſt addreſſed a few words to me, ſeveral different times. To know their purport, we aſked the clerk of the ſhip, to explain the meaning of a great many Turkiſh words and phraſes, and at length came to underſtand, that the girl had warned us to beware of appearing at the window, except when the crew were at prayers. Thoſe females became at laſt ſo familiar with us, as to give us notice

notice by knocking at the window, whenever they were alone. This imprudent frolic amuſed us a few moments; but it might have occaſioned us much ſerious trouble; and we came afterwards to underſtand, what extreme folly it is to make the ſlighteſt acquaintance with Turkiſh women.

In the evening of the 26th of September, we arrived at Alexandria, and anchored in the great harbour, which Chriſtian ſhips are not permitted to do; they are obliged to anchor in the ſmall harbour, which is very dangerous. The paſſengers went immediately on ſhore; but the ſlaves remained till night, and were carried away with the utmoſt ſecrecy.

Eight of the crew had died ſomewhat ſuddenly in the courſe of the voyage; which made us afraid that the plague might be among us. Happily our fears proved vain; for our phyſician, who viſited ſeveral of thoſe perſons, while they were ill, found no ſymptom of peſtilential infection among them(E).

SECTION

SECTION II.

OF EGYPT IN GENERAL.

CHAP. I.

Of the City of Alexandria.

ALEXANDRIA, or *Scandria*, as the Turks and Arabs call it, is ſituate upon a narrow iſthmus, between a peninſula and the walls of the ancient city, and dividing the two harbours. The ground on which the modern city ſtands, ſeems to have ariſen out of the waters. Although long ſince diveſted of its ancient ſplendour, yet the remains of the magnificent buildings which it once poſſeſſed,—palaces, temples, and moſques, with a plentiful intermixture of palm-trees,—give this city an aſpect of beauty and dignity, when viewed from the harbour.

Its antiquities, and the remains of its ancient ſplendour, have been deſcribed by ſo many travellers, that I ſhall barely inſert a few remarks which ſeem to have eſcaped the notice of others.

According

According to the deſcriptions which Greek and Latin writers have left of old Alexandria, that city muſt have been of vaſt extent. But its ruins, in their preſent ſtate, do not mark its original circumference. The Mahometans in general, and eſpecially the inhabitants of Alexandria, break down the fineſt monuments of antiquity, to employ the fragments in the moſt wretched ſtructures imaginable. Whenever they are at any loſs for materials for building, they ſcruple not to dig up the foundation-ſtones of the ancient walls and palaces. If one happens to find a beautiful column in his garden, he will rather make mill-ſtones of it, than preſerve it.

There ſtill exiſts one noble remain in the city, which could neither be broken nor carried away:—The *Obeliſk of Cleopatra*, a ſingle piece of red granite. Although a part of its baſe be ſunk into the earth, it ſtill riſes above ground to the height of ſixty two feet; the circumference of the baſe is ſeven feet and a half. It is inſcribed with ſome ancient characters, engraven an inch deep; but the modern Egyptians cannot read them.

Another monument, the famous *pillar of Pompey*, owes alſo its preſervation to its bulk. It was erected in ancient Alexandria, but ſtands at preſent, at the diſtance of a quarter of a league from the New Town. As travellers

differ in their accounts of its height, I thought proper to make a careful meaſurement of it. The column meaſured eighty nine feet, excluſive of the baſe, which is five feet high. It conſiſts of three blocks of red granite. Norden ſaw its baſe in a ſhattered condition; but it has been ſince repaired, by a perſon of the name of *Mohammed Pſchurbatſchi*. There are ſome among the Turks, leſs hoſtile than the generality to the remains of antiquity(E).

Many catacombs, or ſubterranean apartments, cut in the rocks, are to be ſeen in the neighbourhood of this city. I examined thoſe excavations; there can be no doubt of their having been uſed chiefly as tombs. There are ſome, however, which I ſhould rather ſuppoſe to have been granaries. What are called Pompey's baths are likewiſe grottoes cut in the ſame rock: which is a ſoft calcareous ſtone, like that at Malta, and may be very eaſily wrought.

New Alexandria owes its preſent ſtate to the Arabs, who incloſed it with a very thick wall, near fifty feet high. This wall, which is becoming ruinous, and a ſmall fort upon the peninſula, with a garriſon of fifty ſoldiers, are all the means that the city poſſeſſes for its defence. But its Governor depends on the Pacha of Kahira; and, of conſequence, not on the ariſtocracy of the Beys but on the Grand Signior.

The

The fineſt building in the city is a moſque, which, in the time of the Greek empire, was a church dedicated to St Athanaſius. It is very large, and ornamented with noble columns. A great number of Greek manuſcripts are ſtill ſaid to be preſerved within it. But, as no Chriſtian dare examine any thing within a moſque, I ſaw only its outſide (F).

The *Copts* have a Church dedicated to St Mark, in which they ſhow the tomb of that Evangeliſt; but it has never been opened, ſince ſome prieſts of the Roman Communion made an attempt to carry away the head of the Saint. I know not how this tradition is to be reconciled with that of the Venetians, who pretend to be in poſſeſſion of this precious relick. The Catholic prieſts, indeed, boaſt of having outwitted the Copts and Mahometans, by decollating the Saint, packing up his head properly, and making it paſs for ſalted pork, that it might not be inſpected by the Officers of the Cuſtoms. The Turks have abſolutely forbidden the exportation of dead bodies or mummies; ſo that it is no eaſy matter, in theſe days, to convey the bodies of the ancient inhabitants out of Egypt. However, as the cuſtomhouſe of Alexandria is at preſent under the direction of Jews, we found means to procure one mummy, and carry it on board an Italian veſſel. But we were obliged

to return it; for all the Italian ſailors threatened to leave the ſhip, if the Captain did not ſend away that Pagan carcaſe, which could not fail to bring ſome miſchief upon them.

Alexandria has fallen by degrees from its grandeur, population, and wealth. The filling up of the branch of the Nile, upon which this city ſtands, and which is now no longer navigable, is what has chiefly contributed to its decline. It is however cleanſed from time to time, as it ſupplies the city with ſoft water, which could be no where elſe obtained. The magnificent reſervoirs of old Alexandria ſtill remain; they were intended to contain water for the uſe of the city, through the whole year; which was received into them at the time of the overflowing of the Nile.

This city might be in a more flouriſhing condition; did not diſadvantages of all ſorts concur to depreſs it. Its inhabitants appear to have a natural genius for commerce; were it not checked by the malignant influence of the Government. I have no where met with ſo many people who could ſpeak the European languages, and even thoſe of the North of Europe, correctly. The inhabitants of Alexandria are in uſe to enter as ſailors on board Chriſtian ſhips; and when they have ſeen the world, and learned ſome languages, they return home, and become couriers,

couriers, or interpreters to the nations they have ſerved. The Mahometans have commonly a great averſion at living among Chriſtians, becauſe they cannot join in the ceremonies of their religion. The modern Egyptians, being leſs attached than the other Muſulmans to the peculiarities of their religion and manners, are fitter for commercial intercourſe with the Europeans.

The trade of Alexandria is, notwithſtanding, very trifling; although almoſt all the nations of Egypt have conſuls here. But, as moſt part of thoſe articles of traffic which are imported into into Egypt, paſs by Alexandria, the cuſtoms afford aconſiderable ſum to the Sultan annually.

The Arabic is the ordinary language of the native inhabitants, both here and through all Egypt. Europeans, unſkilled in Arabic, ſpeak Italian, which is ſtill not a little uſed in theſe countries (G).

Several tribes of wandering Arabs are continually roaming about through Lower Egypt; and often approach near to Alexandria. The inhabitants pay ſome contributions. But thoſe troops pillage the country, ſo that Government is obliged to ſend ſoldiers to reduce them, or drive them into the more remote provinces. During our ſtay at Alexandria, ſome hundreds of thoſe robbers encamped within a quarter of a league

of

of the city. They diſtreſſed the huſbandmen, and plundered the travellers.

Thoſe Arabs, one day, exhibited a ſcene which we could ſee from the terrace on the roof of our houſe. According to their cuſtom, a great number had ſlipped into the city, one by one, to avoid frightening the inhabitants. One of their *Schiechs*, to try ſome powder and ball, which he had juſt bought in a ſhop, diſcharged his piece againſt an oppoſite houſe: The proprietor complaining, the Schiech treated him as he would one of his own ſubjects in the deſert. The people of the city gathered round them, and were preparing to revenge the inſult offered to their fellow-citizen. Some Arabs ran in to defend their chief; and the inhabitants gathered in greate r numberson *their* ſide. The quarrel produced a combat, which began with a volley of ſtones, and ended with the diſcharge of guns. The Arabs, at laſt, retired out of the city, leaving ſeveral of their number dead, and ſeveral priſoners. Next day, their camp beſieged the city, and carried away the cattle of the inhabitants from the paſtures: But, within two days, peace was reſtored, and the booty and priſoners delivered up on both ſides.

The excurſions and rudeneſs of theſe Arabians were not the only circumſtances that obliged me to repreſs my curioſity. The ſtupidity and ignorance

norance of the native inhabitants, who viewed my meaſuring apparatus with diſtruſt and fear, were not leſs unfavourable to the ſucceſs of my enquiries and obſervations. A Turkiſh merchant, obſerving me direct my inſtrument towards the city, had the curioſity to look into the glaſs, and was ſurpriſed to ſee a tower turned upſide down. He immediately ſpread a report, that I was come to overturn the city: It was mentioned to the Governor; and my janiſſary would no longer walk out with me, when I propoſed carrying my inſtruments with me. Near a village of the Delta, an honeſt peaſant paid great attention to my operations, as I was taking different angles. To ſhew him ſomething curious, I made him look through the ſame glaſs. He was greatly alarmed to ſee the village, to which he belonged, ſtanding upſide down. My ſervant told him, that Government were offended with that vil-village, and had ſent me to deſtroy it. He inſtantly intreated me to wait but a few moments, that he might have time to ſave his wife and his cow. He then ran in great haſte towards his houſe; and I went again on board my boat.

Chap. II.

Voyage from Alexandria to Roſetta.

The European travellers who have viſited Egypt, having generally paſſed from Alexandria to Kahira by Raſchid, and upon the Nile; we were tempted to prefer the way by land. But, the country being infeſted by the wandering Arabs, as I have already mentioned, we found our deſign to be impracticable. Mr Forſkal, when travelling the country upon another occaſion, found that our fears had not been groundleſs. He was entirely ſtripped by thoſe Arabs, who, with a generoſity very uncommon with them, left him his drawers.

In winter, the paſſage between Alexandria and Raſchid is ſo dangerous, that many veſſels are loſt in the *Boghas*, or mouth of the Nile. Although that river was not yet greatly fallen, our flat boat was ſeveral times a-ground. The ſkipper excuſed theſe accidents, by ſaying, that the bed of the river changed frequently in theſe parts. The number of ſhallows upon the coaſt makes the Egyptians very eaſy with reſpect to the approach of hoſtile fleets; and they are ſuffering the old forts on the banks of the Nile to fall into ruins,

After

After ſtruggling with contrary winds, we arrived, on the 2d of November, at Roſetta, as it is called in Europe, or Raſchid, in the language of the country. This city is of a conſiderable ſize, and ſtands upon an eminence, whence opens a charming proſpect of the courſe of the Nile, and a part of the Delta. It ſerves as a ſtaple for the trade between Alexandria and Cairo*. The boats of the latter city proceed no farther than to Roſetta, where they lade with goods brought by the veſſels of Alexandria, which never advance up the river. For this reaſon, the French and Venetian conſuls reſide at Roſetta, as well as ſeveral European merchants, who manage the conveyance of goods belonging to their friends.

Near this city are ſhewn what are thought to be the ruins of the ancient *Canopus*. Laſt year, twenty beautiful marble columns were dug up there, which have been conveyed to Cairo. What is more certain, is, that in ancient times, and probably even ſo late as the ſixth century, there was another branch of the Nile, paſſing by thoſe ruins, and diſcharging itſelf into the ſea, at Abukir. But it is now filled up with ſand, which the wind carries about in great quantities in theſe ſandy countries.

The Europeans ſpeak much of the politeneſs of the inhabitants of Roſetta. Our ſtay in that

* Or Kahira.

city might, therefore, have been more agreeable than in any of the other cities of Egypt. But we had no time to loſe, and were in haſte to reach Cairo.

Chap. III.

Voyage from Roſetta to Cairo.

We left Roſetta on the 6th of November, and two days after paſſed *Fue*, once a conſiderable city, and the ſtaple of the trade between Alexandria and Cairo. The canal between Alexandria and Fue is no longer navigable; and Fue entirely deſerted. The Nile carries ſo much of the ſoil from the lands, that it gradually fills up the canals; although they are cleanſed from time to time; but in a ſuperficial enough manner. The earth taken out of the canals forms thoſe mounts which are obſerved in the Delta, and which appear ſtrange in ſo flat a country as Egypt.

In this ſeaſon, when the country is all verdant, it is very pleaſant to ſail up the Nile. A number of villages are ſcattered along each ſide of the river. The houſes are indeed low, and built of unburnt bricks; but, intermixed as they are with palm trees, and pigeon-houſes of a ſingular

gular form, they preſent to the eye of the ſtranger, an uncommon and pleaſing proſpect. Near ſeveral of theſe villages are ſeen large heaps of the ruins of ancient cities.

The navigation of the Nile would be ſtill more agreeable, were it not infeſted by pirates. But, when a great number of people are on board of a veſſel, they keep on their guard; they diſcharge a few ſhots from time to time, to ſhew, that they are provided with fire arms; this keeps the robbers in awe, and renders the paſſage leſs dangerous. There is much more danger in truſting to a *Reis*, or maſter of a veſſel, with whom you are unacquainted, who may favour the robbers, and ſhare their plunder. Whole villages are ſaid to follow this trade; and for this reaſon the boats never ſtop in their neighbourhood. The inhabitants on the banks of the Nile are very dexterous in the art of ſwimming, which they frequently exerciſe in ſtealing from the boats, if not with open force, yet with a degree of addreſs and audacity worthy of the moſt noted pick-pockets.

Some Turks related to me a recent inſtance of the addreſs and audacity of thoſe robbers, or rather thieves. The ſervants of a Pacha, newly arrived, caught one of them in the act, ſeized him, and brought him before the Pacha. He threatened him with inſtant death; but the rogue

aſked leave to exhibit one of his tricks; ſaying, that he hoped, his dexterity might procure his pardon. He obtained leave. Then collecting ſeveral effects in the tent, he wrapped them up, coolly, in the mode in which the Egyptians wrap up their clothes when they are to paſs a river. After playing ſome time with this parcel, he put it on his head, threw himſelf into the Nile, and, before the Turks were ſo far recovered from their ſurpriſe, as to level their muſquets at him, was ſafe on the oppoſite bank.

Through all Lower Egypt, I ſaw no crocodiles in the two great branches of the Nile up which I ſailed. The Egyptians fancy, that in the *Mikkias* near Cairo, there is a taliſman, the virtue of which hinders thoſe amphibious animals from deſcending lower in the river (H).

On the 10th of November, we reached *Bulak*; which may be conſidered as the Port of Cairo, as all boats that come by the Nile diſcharge their paſſengers and cargoes at this place.

Chap. IV.

From Cairo to Damietta.

Having, in advancing to Cairo, examined one of the great branches of the Nile, I was desirous of seeing the other between Cairo and Damietta. The maps of this part of Egypt, called, both by the ancients, and by the modern Europeans, the *Delta*, are extremely defective. I was desirous of supplying their defects, and correcting their errors. My map of the course of the Nile, exhibits my geographical observations upon this part of the country, and may at the same time serve to direct the reader, who chuses to trace my route with his eye.

I was prevented by the rains and other circumstances, from accomplishing my intention, till the month of May, next year. But the delay turned out to my advantage. I gained some knowledge of the language of the country, and became more familiar with the manners of the East. Mr *Baurenfeind*, too, who, since

* As this map of the Nile respects only a very small part of these travels, and does not seem equal to that lately published by our countryman, Mr Bruce, I have not inserted it. T.

ſince his arrival at Cairo, had ſcarce ever gone abroad, now determined to accompany me.

We ſet out from Bulak, on the 1ſt of May 1762, ſailing at firſt very gently down the Nile. From Cairo to the Delta, the river is very large, with ſmall iſles ſcattered through it; which, when the river overflows, are often tranſported, by the impetuoſity of the ſtream, from one ſituation to another. This occaſions frequent diſputes among the villagers on the banks of the river. But, at this time, the Nile was ſo low, that our boat was ſeveral times a-ground. We might have proceeded with the ſtream, in the calm, during night, had we not been afraid of pirates. A north wind blows uſually through the day, and oppoſes the progreſs of boats down the river. Violent blaſts ſometimes ariſe, and bear ſand and duſt before them, darkening the air, and endangering the ſafety of the boats, which are commonly very indifferent ſailers.

All the villages have, indeed, guards to watch the approach of pirates, and warn paſſengers. But, thoſe very guards often join with the inhabitants of the villages, and fit out barks themſelves, to plunder thoſe whom they ſhould protect.

Sifta, at which we arrived on the 3d of May, is a pretty conſiderable village, between Cairo and Damietta. It is the property of an old

Kiſlar-

Kiſlar-Aga, from Conſtantinople, living at preſent in retirement at Cairo; who keeps here a *Kaimacan*, or bailiff. It has three moſques, and a church belonging to the Copts, the congregation of which conſiſts of three hundred families. Thoſe good people aſked me to ſee their church: it is ill-built, dirty, and hung with cobwebs. During the public worſhip, they ſtand, leaning on their ſtaves. Their churches are adorned with bad paintings. I ſaw one in which Jeſus Chriſt, and the Bleſſed Virgin, with ſeveral of the Saints, appeared mounted proudly on horſeback.

We ſaw, in the courſe of our voyage, ſeveral boats which we ſuſpected to belong to pirates: but none of them ventured to attack us. We ſaw, likewiſe, ſeveral rafts laden with pots and other earthen ware from Upper Egypt. Thoſe cargoes of earthen ware are fixed upon very light planks of the timber of the palm tree, joined into a raft, the progreſs of which is directed by ſix or eight men with poles in their hands. After ſelling their cargoes at Damietta, they walk home. They defend themſelves very dexterouſly, with ſlings, againſt robbers.

We paſſed near by *Manſura*, where St Lewis was made priſoner. It ſeemed of the ſame ſize as Damietta, A wall has been built upon the branch of the river near the city, to hinder the water

water from entering the canal that communicates with the lake of *Baheira*, in a larger quantity than is requiſite for watering the fields of rice, of which a great deal is raiſed in this part of the country.

Below Manſura we met twenty boats laden with bee-hives, which they were bringing up to make honey on the banks of the river.

In each boat were two hundred hives, four houſand in all. The *Sandyak* of Manſura lay in the neighbourhood, with a party of forty ſlaves and domeſtics, to levy the tax due upon the bees.

On the 5th of May, we arrived at Damietta. This city is at leaſt as advantageouſly ſituated, as Roſetta. The imports from Syria enter at this port; and it has alſo a great trade in rice, of which there is much raiſed in the neighbourhood. Yet, no Chriſtian merchant, or European monk, reſides here; although there be in Damietta, a conſiderable number of Maronites and Armenians, who communicate with the Church of Rome.

A Conſul, and French merchants, once reſided in Damietta. But, the inhabitants obſerving that thoſe ſtrangers made too free with their women, roſe up in a fury, and maſſacred them all. Since that period the King of France has forbidden

forbidden his ſubjects not only to ſettle in this city, but even to frequent it. The inhabitants of Damietta are generally reckoned more unfriendly to the Chriſtians, than any of the other inhabitants of Egypt. The memory of the Cruſades, perhaps, keeps up this inveterate averſion. But, as we wore the Turkiſh dreſs, and ſpoke the language of the country tolerably, we had nothing to fear.

In the neighbourhood of this city are many rice fields. But towards the ſhore, the ground is covered with ſand, and conſequently barren. To travel by land from Damietta to Roſetta, it is only a journey of a day and a half. But the road is infeſted by robbers, and very dangerous.

As I was ſo near the ſea, I went to ſee the *Boghas*, two German leagues below Damietta. This mouth of the Nile is not leſs dangerous to veſſels than that at Roſetta. It was formerly defended by a fort; but the garriſon have been frightened away by apparitions. I viſited it in company with ſome Mahometans, who ſaid their prayers very devoutly in that abode of ſpirits. This was the only time, I remarked this ſpecies of ſuperſtition among the Muſulmans; apparitions are unknown in Arabia.

The lake of *Baheira* extends from Damietta to *Ghaſſa*. I ſhould have wiſhed to ſee a lake ſo famous among the ancients, and in the coun-

try around whoſe banks there ſtill are ſuch magnificent remains of a number of great cities. I might have examined, at the ſame time, ſeveral modern cities, well worthy of the notice of the curious; ſuch as *Demiſchli*, where is a manufacture of beautiful ſtuffs; *Bilbays* and *Taſnal*, in which are ſome noble monuments. But the inhabitants of *Baheira* being poor, and from their inſulated ſituation almoſt independent, are to be dreaded equally by land and water. They rob all travellers, without diſtinction. I found it therefore prudent to decline gratifying my curioſity.

A number of the villages on the banks of the Nile belong to *Beys* who reſide at Cairo. The Copts, who are ſecretaries to thoſe noblemen, might have given me information concerning the nature of the tenure, if I had been carried to conſult them. In my map of the courſe of the Nile, I have inſerted the names of all the places I ſaw, far and near. But, I have had no ſmall difficulty in writing down theſe names; both from the diverſity of dialects in the country, and from the indiſtinct pronunciation of thoſe from whom I was obliged to aſk them.

We left Damietta on the 12th of May; and the wind blew ſo fair, that we reached Bulak, on the 15th.

CHAP.

CHAP. V.

Of the Ancient Cities of Lower Egypt.

ANCIENT hiſtorians and geographers, enumerate ſuch a multitude of cities in Egypt, that it ſeems to be at preſent quite a deſart in compariſon with what it was in the days of antiquity. New cities have indeed ariſen, but theſe are mere trifles, compared with the number, the extent, and the magnificence of the ancient. All the remains of monuments referable to the moſt remote antiquity, beſpeak the hand of a numerous and opulent people, who have entirely diſappeared.

When, however, we reflect on the revolutions which this country has undergone, and upon the length of time during which it has been under the dominion of ſtrangers; we can no longer be ſurprized at the decline of its wealth and population. It has been ſucceſſively ſubdued by the Perſians, the Greeks, the Romans, the Arabians, and the Turks:—has enjoyed no interval of tranquillity and freedom; but has been conſtantly oppreſſed and pillaged by the lieutenants of a diſtant lord. Thoſe uſurpers and their ſervants having no other views, but to draw

as large a revenue as poſſible from an opulent province, ſcarce left the people bare means of ſubſiſtence. Agriculture was ruined by the miſeries of the huſbandmen; and the cities decayed with its decline. Even at preſent, the population is decreaſing; and the peaſant, although in a fertile country, miſerably poor; for the exactions of Government, and its officers, leave him nothing to lay out in the improvement and culture of his lands; while the cities are falling into ruins, becauſe the ſame unhappy reſtraints render it impoſſible for the citizens to engage in any lucrative undertaking.

It would be difficult to aſcertain the ſituation of the ancient cities. The places in which they ſtood are commonly marked by dykes, which had been raiſed to ſhelter them from inundations. Elevations appear here and there over the plains; and thoſe always contain ruins, which have been gradually covered over by accumulations from the river, and by ſand depoſited by the winds. The ſpots, that either conceal in this manner, or openly diſplay remains of ruined cities, are aſtoniſhingly numerous.

The quantity of theſe ruins would be greater ſtill, if the inhabitants did not carry them away piecemeal, and employ them in the conſtruction of new buildings. In ſearch of materials for building, they are conſtantly turning over

over the ruins; and they not only dig up the ground, but even riddle the earth taken out, in hopes of finding in it gold or gems. A friend of mine, the lord of a village, near the remains of an ancient city, made me a preſent of the figure of a ſcarabœus, of old Egyptian workmanſhip, which had been found by ſome of his peaſants, in digging up the earth in this manner. It is of burnt clay, covered with a thick coating of varniſh. It is a proof, that thoſe people had moulds with which they impreſſed particular figures on the clay, before putting it into the fire.

The eaſtern part of the Delta, which has been, as yet, but little frequented by the European travellers, is not leſs rich in antiquities than that which is better known. The frequency of robbers, and the looſeneſs of the police, in that remote diſtrict, deters the curious. Yet one might viſit thoſe parts without danger, by accompanying the Copts, of whom great numbers go every year, in pilgrimage to an ancient church, near *Gemiana*.

Some Arabs mentioned to Mr Forſkal the names of ſeveral of thoſe places in which the Jews anciently dwelt, and of which the ruins ſtill ſubſiſt. Thoſe names do, indeed, all indicate ſomething relative to the ſojourning of the Jews in this country. But as the account reſts upon vague tradition, and regards a deſpiſed people,

people, whoſe hiſtory is little known, we were not at the trouble of making farther enquiries.

The Egyptians are not well pleaſed to ſee Europeans digging among ruins. They imagine, that we are ſearching for treaſures. While I was meaſuring a fine obeliſk, which is ſtil ſtanding entire, near *Matarè*, the inhabitants gathered round, and watched my operations a a ſmall diſtance. They imagined that I had ſome ſecret to overturn the pillar, and intended to have their ſhare of the riches which they ſuppoſed I was to find under its baſe. When they ſaw that I did not ſucceed, according to their ideas, they ſuffered me to walk off, without inſulting me. One might, however, avoid giving umbrage to the people, by obtaining leave from the Lord of the village to have thoſe ſpots examined, that contain ruins, and employing the peaſants in the work.

Different travellers have been at pains to deſcribe the antiquities of the cities of ancient Egypt; and various men of letters have written diſſertations upon thoſe deſcriptions, and compared them with what is related by the Latin and Greek authors, in order to diſcover to what ancient city each particular pile of ruins pertained. Such inveſtigations may be curious; but, conſidering their uncertainty, I would neither

ther deſcend to any ſuch details myſelf, nor quote what has been advanced in this way by others.

CHAP. VI.

Of the City of Cairo.

IN the courſe of the eleven laſt centuries, ſince the conqueſt of Egypt by the Arabians, many changes have taken place in the neighbourhood of Cairo, or, as it is called in the language of the country, *Kahira*. Thoſe conquerors demoliſhed or neglected the cities which they found ſubſiſting, and built others.

At their entrance into this country, they found a city on the banks of the Nile, which their writers call *Maſr*, and which no doubt was the Egyptian Babylon of the Greek authors. They became maſters of it by the treaſon of *Mokaukas*. In their Muſſulman zeal, abhorring to dwell in the ſame city with Chriſtians, they ſettled, by degrees, in the place where their general had pitched his camp, and formed a city which they called *Foſtat*.

This city, when it became the capital of Egypt, was alſo called *Maſr*; a name which it has retained even ſince Cairo, originally only a ſuburb,

ſuburb, has ſupplanted it in the character of capital. Foſtat declined, as Cairo, which was founded in the 358 year of the Hegira, by the general of a Fatimite Caliph I., advanced. The remains of Foſtat are known at preſent by the name of *Maſr-el-atik*, old Maſr. The famous *Salah ed din* embelliſhed the riſing city of Cairo, and incloſed it with walls.

Cairo, in its turn, came to receive the name of Maſr. The Europeans call it Cairo, or Grand Cairo. Although ſo modern, it is truly very large. It extends, for an hour's walk, to the foot of the mountain *Mokattam*, at the diſtance of half a league from the banks of the Nile. From the top of that hill, on which ſtands the caſtle, the whole city is ſeen. On the other ſides it is ſurrounded with hillocks formed by the accumulation of the dirt, conveyed out of the city. They are already ſo high, that the tops of the buildings in the city can ſcarce be ſeen over them, from the banks of the Nile.

Cairo, although a very great city, is not ſo populous as the cities in Europe, of the ſame extent. The capital of Egypt contains large ponds, which, when full, have the appearance even of lakes. The moſques occupy large areas. In a quarter which I had occaſion to examine particularly, I found the large ſtreets divided by a large ſpace of ground, laid out in gardens

gardens, and otherwiſe. I am induced to think, that, in the other quarters, are large unoccupied ſpaces of the ſame ſort. The houſes in Cairo are not ſo high as in the cities of Europe. In ſome parts, they conſiſt only of one ſtory, and are built of bricks that have been dried in the ſun (J).

I have obſerved, that travellers always err in eſtimating the population of the cities of the Eaſt: and I may add, that the arrangement of the ſtreets of Cairo muſt make that city appear larger than it really is. In ſeveral quarters there are pretty long *wynds*, which terminate not in any principal ſtreet; ſo that thoſe who live at the bottom of them, can converſe from the back parts of their houſes, yet muſt walk a quarter of a league before they can meet. Such *wynds* or *lanes* are, for the moſt part, inhabited by artiſans, who go out to work in more frequented ſtreets, and leave their wives and children at home. From this circumſtance, theſe are ſo ſurpriſed to ſee a paſſenger, that they naturally ſuppoſe, that you have loſt your way, and tell you, that you cannot paſs there. All the intercourſe is therefore through the principal ſtreets; and theſe are very narrow; ſo that, being continually crowded, they will naturally occaſion a ſtranger to think the city much more populous than it really is.

The caſtle ſtanding upon a ſteep, inſulated rock, between the city and mount Mokattam, was probably erected in the days of the Greeks, and might form a part of the Egyptian Babylon. It is at preſent parted into three diviſions, which are occupied by the Pacha, the Janiſſaries, and the Aſſabs. The palace of the Pacha is falling into ruins, and is unworthy of being the dwelling of the Governor of a great province. But the Turkiſh Pachas are in general ill lodged. They know all, that they are not to be long in power; and none cares for making reparations to accommodate his ſucceſſor.

The quarter of the janiſſaries is ſurrounded with ſtrong walls which are flanked with towers, and has more the appearance of a fortreſs. Thoſe ſoldiers accordingly avail themſelves of their ſituation in the revolutions which happen ſo frequently in Egypt. That body, although paid by the Sultan, are not much attached to their ſovereign. Their principal officers have been ſlaves to the more reſpectable inhabitants of Cairo, and are ſtill more attached to their old maſters than to the Sovereign of the Turkiſh empire. When the Egyptians depoſe a Pacha, the janiſſaries are commonly ready to drive him out of the palace, if he fails to ſet off at the day fixed to him, by the Beys. But the Arabs are

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in little fear of the janiſſaries, and rob with confidence, cloſe by their quarters.

Within this caſtle are two monuments, which ſome, both Mahometans and Chriſtians, fancifully aſcribe to a patriarch; the fountain, and palace of Joſeph. The fountain is indeed deep, and cut in the rock; but nothing extraordinary, when it is conſidered, that the rock is a very ſoft calcareous ſtone. It is not at all comparable to the labours of the ancient Indians, who have cut whole pagodas in the very hardeſt rocks.

The pretended palace of Joſeph, is a large building, which ſtill retains ſome precious remains of its ancient magnificence. In the apartment in which a manufacture of cloth is at preſent carried on, the walls are adorned with figures of beautiful Moſaic work, compoſed of mother of pearl, precious ſtones, and coloured glaſs. The ceiling of another chamber contains fine paintings; in ſome places, the names of moſt of the ancient monarchs of Egypt are engraven. The caliphs of Egypt appear to have inhabited this palace; and it is ſurpriſing, that the Pacha does not chooſe to lodge in it. From a balcony in this building, a perſon has a delightful view of Cairo, *Bulak*, *Geeſh*, and a vaſt tract of country extending all the way to the pyramids.

That valuable ſtuff of which the Sultan makes an annual preſent to the ſanctuary of Mecca, is

fabricated in this palace. I aſked the director of the manufacture, from what Joſeph he ſuppoſed the fountain and palace to have taken their denomination? he anſwered from *Salah ed din*, whoſe proper name was Joſeph. This account ſeems the more probable, as Cairo owes its other embelliſhments to that Caliph. Near this palace are thirty large and beautiful columns of red granite ſtill ſtanding, but unroofed, and degraded by having a parcel of wretched huts built againſt them. In a path cut in the rock, and leading from one part of the caſtle to another, I was ſurpriſed to obſerve an eagle with a double head, engraven upon a large ſtone, and ſtill perfectly diſcernible.

The ſuburb *El Karafe*, at preſent but thinly inhabited, contains a number of ſuperb moſques, which are partly fallen into ruins, with ſeveral tombs of the ancient ſovereigns of this country. The Mahometan women repair in crowds to this place, on pretence of performing their devotions, but, in reality, for the pleaſure of walking abroad. On the other ſide of the caſtle, there is alſo a great number of ruinous moſques, and houſes of prayer, built over the tombs of rich Mahometans, and forming a ſtreet three quarters of a German league in length. From the aſtoniſhing number of theſe moſques and houſes, it ſhould ſeem that the ancient ſove-

vereigns

reigns of Egypt were not leſs diſpoſed than the Sultans of Conſtantinople, to expend money upon pious foundations.

Among this multitude of moſques are ſome diſtinguiſhed by beauty and ſolidity of ſtructure. One of thoſe, although the ſeat of an academy, was ſo ſtrongly and ſo advantageouſly ſituated, that, in particular inſurrections, batteries uſed to be raiſed in it, and directed againſt the caſtle; for which reaſon the gates have been built up. Thoſe moſques have little ornament within: The pavement is covered with mats, ſeldom with carpets. Nothing appears on the walls, but a few paſſages of the Koran, written in golden letters, and a profuſion of bad lamps, ſuſpended horizontally, and intermixed with oſtrich eggs, and ſome other trifling curioſities.

The *Mouritan* is a large hoſpital for the ſick and mad. Thoſe of the former claſs are not numerous, conſidering the extent of the city. The ſick were formerly provided with every thing that could tend to ſoothe their diſtreſs, not excepting even muſic. From the inſufficiency of the funds to ſupply ſo great an expence, the muſic had been retrenched, but has been ſince reſtored by the charity of a private perſon. The deſcriptions of Cairo ſay much of the large revenues belonging to the hoſpital, and to many of the moſques. But the ſame thing happens here as in other places:

places: The adminiſtrators of the revenues enrich themſelves at the expence of the foundations; ſo that new bequeſts from the pious are from time to time neceſſary, to prevent them from falling into utter decay.

In this city are a great many *kans* or *oquals*, as they are called in Egypt. Theſe are large and ſtrong buildings, conſiſting of ware-rooms and ſmall chambers for the uſe of foreign merchants. Here, as well as at Conſtantinople, are ſeveral elegant houſes, where freſh water is diſtributed gratis to paſſengers.

The public baths are very numerous. Although externally very plain buildings, they have handſome apartments within, paved with marble, and ornamented in the faſhion of the country. Several ſervants attend, each of whom has his particular taſk, in waiting upon and aſſiſting thoſe who come to bathe. Strangers are ſurpriſed when thoſe bathers begin to handle them, and afraid of having their limbs diſlocated. But after being a little accuſtomed to the ceremony, they find it ſufficiently agreeable.

The *birkets*, or ponds, formed by the waters of the Nile, which, when it riſes, fills the hollows, are very common about and in Cairo. Thoſe ponds, or rather marſhes, become meadows, every year after the water is evaporated. This

This viciſſitude renders them very agreeable: And the moſt conſiderable perſons in the country live upon their banks. The palaces of the great are no ornaments to the city; for nothing about them can be ſeen but the high walls that ſurround them.

CHAP. VII.

Of the Country immediately around Cairo.

IN the neighbourhood of Cairo are ſeveral remarkable places: Among others, the three villages of Bulak, Foſtat, Geeſh; which are all ſo near, that they may be reckoned ſuburbs to it.

Bulak, which was undoubtedly the *Latopolis* of the ancient Greeks, is at preſent a very conſiderable town, and the port of Cairo. All goods from Damietta and Roſetta, and all exports from Egypt by the Mediterranean, paſs this way. For this reaſon, a large cuſtom-houſe is eſtabliſhed here; and a vaſt *bazar*, or covered market-place, called *Kiſſarie*. Here are alſo magazines of rice, ſalt, nitre, and of various productions of Upper Egypt. Here is alſo a houſe belonging to the Sultan, in which is kept the corn that he ſends annually to Mecca and Medina.

Foſtat,

Foſtat, or Maſr-el-atik, although greatly decayed, may ſtill be conſidered as a town of the middle ſize. It has a cuſtom-houſe, where the duties on goods from Upper Egypt are paid. In a large ſquare, incloſed with a wall, Government ſtore up, in the open air, a conſiderable quantity of grain, every year. Some authors ſpeak of this as a granary built by the patriarch Joſeph. But the wall is plainly of a later date than even the conqueſt of Egypt by the Arabians.

The old citadel of *Maſr* is inhabited, at preſent, by none but Chriſtians. In it are to be ſeen ſeveral churches of the Greeks and Copts, with a convent of Monks, of the latter nation. A grotto, under one of the Coptic churches, is regarded with high veneration, becauſe it is ſuppoſed to have been the retreat of the Holy Family, when they fled into Egypt. The Greeks have a church, famous for a miracle of a ſingular nature: Fools recover their wits, upon being bound to a certain pillar of it.

Between this city and Cairo is an aqueduct, which was conſtructed in the beginning of the ſixth century, by Sultan *Gari*, and conveys water into the neighbourhood of the caſtle. Near the canal is a convent of Derviſes, celebrated for the elegance of the building, and the opulence of the foundation; and near this convent are large ſquares, in which the principal inhabitants

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of Cairo, amuſe themſelves with military exerciſes.

The ſmall village of *Geeſh* ſtands on the ſouthern bank of the Nile, oppoſite to Maſr-el-atik. Its origin is unknown. The heights around it, which have no doubt been raiſed by the accumulation of the dirt from the city, ſeem to beſpeak its antiquity. I found nothing remarkable about it, except ſome country-houſes belonging to rich inhabitants of Cairo, and ſome manufactories (K).

Matarè, a town, or rather village, about two leagues from the capital, is ſeated nearly on the ruins of the ancient Heliopolis. It is, however, more famous among the Chriſtians for a ſycomore, whoſe trunk is ſaid to have afforded a ſhelter to the Holy Family, in their flight. This ſycomore ſhould ſeem to have the power of renewing itſelf: for, of the crowds of ſuperſtitious perſons who viſit it, each uſually cuts off, and carries away a piece. This village was formerly famous for the cultivation of thoſe trees which afford Egyptian balſam. But none of them is now to be ſeen here; the laſt died in the beginning of the ſeventeenth century. The Turks are not a people to reſtore ſo valuable a plant.

Four leagues eaſtward from Cairo is *Birket-el-Hadgi*, or the pilgrim's pool, a pretty conſiderable lake, which receives its water from the

Nile. Upon its banks are ſeveral villages, and a good many ruinous country-houſes. There is nothing to render this place remarkable, except at the time of the ſetting out of the caravan for Mecca, when the pilgrims encamp near it, for a few days; as they do alſo upon their return. On the 20th of May 1762, two days before the departure of the caravan, I had the curioſity to viſit this camp, but found little about it worth viewing. I ſaw indeed a very few elegant tents; but every thing elſe ſhockingly naſty, diſorderly, and paltry.

CHAP. VIII.

Of the Mikkias, or Nilometer, and of the riſing of the Nile.

BETWEEN Maſr-el-atik and Geeſh, in the middle of the Nile is the iſle of Rodda, which formerly communicated with thoſe two cities by two bridges of boats, that no longer ſubſiſt. In the flouriſhing days of Foſtat, the iſland was covered with gardens and villas. But ſince Cairo has become the capital of Egypt, Maſr-el-atik, Bulak, and even Birket-el-Hadgi, are preferred as ſituations for gardens and villas.

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This island shews, at present, nothing remarkable, except, that on its southern extremity, stands a wall, which has been built to break the force of the current. Upon this extremity stands also a mosque, in which is the famous Mikkias or Nilometer. This is well known to be a bason having a communication with the Nile, on the middle of which stands a column that serves to indicate the height of the waters of the river. Norden has given a draught of it, finer than the original, which is mouldering fast away; for the Turks will not lay out the smallest expence, even upon the most necessary repairs.

I know not whether any person has yet measured the breadth of the Nile. By a geometrical operation, I found it to be 2946 feet. Without knowing this measure, one can form no idea of the astonishing mass of water which this river carries down, when in its full height.

The Nile, it is well known, begins every year to rise about the middle of June, and continues rising 40 or 50 days; it then falls, by degrees, till, in the end of May, next year, it is at its lowest. The causes of its rise are now well known. During the hot months of the year rain falls every day in *Habbesch* or Abyssinia, and all that rain-water is collected into the Nile,

which, from its entrance into Egypt, till it reaches the ſea, runs through a wide vale.

It does not riſe alike high through all Egypt. I durſt not meaſure it near the Mikkias, but, from obſervations made at Geeſh, I ſaw, that at Cairo the full height is at leaſt 24 feet above its ordinary level. At Roſetta and Damietta it is only four feet. But this vaſt difference is not ſurpriſing; for, at Cairo, the Nile being confined to one channel, between high banks, muſt neceſſarily riſe to a much greater height than nearer the ſea, where it is divided into two ſtreams, after running over ſo much barren ground, and forming ſo many lakes. The branch upon which Roſetta ſtands, is only 650 feet broad; and that by Damietta, not more than 100.

Aſſoon as the Nile begins to riſe, all the canals intended to convey the waters through the country, are ſhut and cleanſed. They are kept ſhut, however, till the river riſe to a certain height which is indicated by the Nilometer in the iſle of Rodda. A Shech attends for this purpoſe, by the Mikkias, and gives notice, from time to time, of the riſing of the river, to a number of poor perſons who wait at Foſtat for the information, and run inſtantly to publiſh it in the ſtreets of Cairo. They return every day to Foſtat, at a certain hour, to learn from

from the Schech, how many inches the river has risen: And its rise is every day proclaimed in public, till it reaches the fixed height, at which the canals are permitted to be unlocked; the usual tax is then paid for the waters, to the Sultan, and a good year expected.

The canal at Cairo is first opened, and then, successively, all the other great canals down to the sea. The inhabitants of no particular district dare draw off any part of the water of the Nile, although it have risen to the height that best suits the inlands; for this would injure the higher grounds; and therefore every body must wait till the public order be given out. There are laws in Egypt, which are strictly observed, and which determine the distribution of the waters, and the time when the large and small canals are to be opened.

Between the dyke of the canal of Cairo, and the Nile, a pillar of earth is raised, nearly of the height to which the waters of the rivers are expected to rise. This pillar is called *Anes*, or the bride, and serves as a sort of Nilometer, for the use of the common people. When the waters enter the canal, this *bride* is carried away by the current. A like custom, which prevailed among the ancient Egyptians, has subjected them to the imputation of sacrificing every year a virgin to the Nile.

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The canal is uſually opened with great feſtivity, and a concourſe of people. But when we were in Cairo, it was opened without any parade; for it had been imperfectly cleanſed, and the water did not enter it readily. As this ceremony has been deſcribed by ſo many authors, I ſhall not trouble the reader with any account of it.

A piece of ſuperſtition now prevails in Egypt, of which hiſtory makes no mention before the conqueſt of the country by the Arabs. Certain women, both Chriſtian and Mahometan, pretend to foretell what height the Nile will riſe to, by means of certain rites which they practiſe. Theſe depend upon the popular notion, that, on the night of the 17th or 18th of June, there falls, in Habbeſch, a drop, in Arabic *nokta*, into the Nile, which cauſes its waters to ferment and ſwell. To diſcover the quantity of this drop, and the force with which it falls, and, of conſequence, the height of the river, and the fertility of the lands for the year; thoſe women put a bit of paſte on the roof of the houſe, on the night on which the drop is imagined to fall; and they draw their prediction from the greater or ſmaller increaſe of weight, which it receives. It is eaſy to explain this experiment: for, in the ſeaſon in which it is performed, there fall regularly heavy dews throughout Egypt. A ſenſible and learned

learned Mahometan, who looked upon the predictions as fooleries, told me, that this vulgar error arose, like many others, from an ambiguous expression; *Nokta* signifying in Arabic, both *a drop* and the *time of the sun's entering the sign of Cancer;* at which season, the great rains fall in Abyssinia, which occasion the swelling of the Nile.

I have remarked, that the canal of Cairo is cleansed every year; and it then serves as a street. But it can never be long used as a street; for it is never cleansed, till the dyke be ready to be cut down. While the water is running in this canal, the houses about it are very agreeable; but, through the rest of the year, it is a very uncomfortable neighbourhood. It is always exceedingly filthy. The insufferable smell, and noxious putridity, which it diffuses all around, infect the air, and produce epidemic distempers.

No water fit for drinking is to be had at Cairo, unless out of the Nile; from which it is brought every day into the city, in skins, upon asses and camels. Under several mosques, are large reservoirs, in which water is preserved for the use of the public, during the swell of the Nile; for the river is then muddy, and its water thought unwholesome. Indeed the water of the Nile is always somewhat muddy; but, by rubbing,

rubbing with bitter almonds, prepared in a particular manner; the earthen jars in which it is kept, this water is rendered clear, light, and ſalutary. The uſe of this water is generally thought to be the occaſion of a cutaneous eruption to which the inhabitants of Cairo are ſubject, at a certain ſeaſon in the year. It is troubleſome, but does not injure the health.

SECTION

SECTION III.

OF THE GOVERNMENT, ARTS, AND TRADE OF EGYPT.

CHAP. I.

Of the Nature of the Egyptian Government.

THE Turks, as is generally known, conquered Egypt in the beginning of the ſixteenth century, from the *Mammelukes*; a mercenary militia, who had, for ſome centuries, uſurped the Government of this province, which they adminiſtered by an elective chief, with the title of *Sultan*. This ſpecies of Government ſeems ſtill to ſubſiſt, juſt as much as before the Turkiſh conqueſt; and, with all their deſpotic pride, they have never attempted to change it.

A form of Government that has prevailed ſo long, and which a haughty, and powerful conqueror durſt not aboliſh, muſt have, within itſelf, ſome principle of ſtability, to maintain it againſt revolution. It might deſerve to be better known, and explained by ſome intelligent per-

ſon, who ſhould ſtudy it in a long reſidence in the country. A traveller like me, who has had only a tranſient view of theſe objects, can neither diſcern, nor deſcribe all the parts of ſo complex a machine.

I have learned enough, however, to enable me to diſtinguiſh, that this Government is at preſent an ariſtocracy, partly civil, partly military, but chiefly military. Under the protection, rather than the authority of the Sultan of Conſtantinople, a divan, or ſovereign counſel, exerciſes the ſupreme authority, both executive and legiſlative. Even the revenue of the Sultan is rather a tribute paid to a protector, than a tax levied by a ſovereign. It is, beſides, ſo moderate, that the neceſſary expences of Government conſume it entirely in Egypt; and the trunk, in which it is pompouſly conveyed to Conſtantinople, generally arrives there empty.

Such a Government muſt be frequently diſturbed by factious inſurrections. Cairo is conſtantly convulſed by cruel diſſenſion; parties are continually jarring; and the great retain troops to decide their differences by force of arms.

The mutual jealouſies of the chiefs, ſeem to be the only cauſes which ſtill preſerve to the Porte the ſhadow of authority over this country.—The members of the ariſtocracy are all afraid of loſing their influence under a reſiding ſovereign; and

and therefore agree in oppoſing the elevation of any of their own body to the ſupreme dignity. In our own days, *Ali-Bey* has found how difficult it is to aſcend the throne of Egypt, or to maintain one's ſelf upon it (M).

CHAP. II.

Of the Grand Signior's Officers.

THE Grand Signior ſends always a Pacha of three tails, to exerciſe his precarious authority in Egypt, in the character of Governor. But the Pacha of Cairo, far from enjoying the ſame authority as the other Pachas of the Turkiſh empire, is entirely dependent on the Egyptian divan. That ariſtocratical body, regarding the Pacha as their tyrant, frequently depoſe him, unleſs he have the addreſs to ſupport himſelf by provoking and fomenting the contentions of the different parties, favouring each by turns.

During my ſtay at Alexandria, the inhabitants of Cairo expelled their Pacha. Muſtapha Pacha was at the ſame time in Egypt, who had been already twice Grand Vizir, and roſe, afterwards, a third time to that dignity. Having been ſent by the Sultan to *Djidda*, he had re-

mained in Egypt, on pretence of illneſs. The inhabitants choſe Muſtapha their Pacha, and found means to oblige the Sultan, however diſſatisfied with the electors, and the perſon whom they had elected, to confirm their choice. But the new Pacha kept his place only ſeven months, and was then obliged to yield it to another from Conſtantinople. The latter died ſuddenly, upon the arrival of a *Kapigi-Bachi*, who was ſent after him by the Sultan. Thus, in the ſhort time while I was in Egypt, three Governors ſucceeded each other rapidly in the Government of that province.

The chief Cadi of Cairo is ſucceeded almoſt every year, by another from Conſtantinople, who is named by the Sultan, on the recommendation of the Mufti.

Except theſe two, tho Sultan appoints no other officers in Egypt, unleſs indirectly. It is true, he ſeems alſo to diſpoſe of the poſt of *Bey*, to which he nominates; but the Egyptians propoſe the candidates; and he dares not reject them; his nomination is therefore mere ceremony.

CHAP. III.

Of the Divan and the Beys.

THE Divan, or ſupreme Council, conſiſts of twenty four Beys, fourteen of the chief officers of the troops, and a number of people of the law, or rather of the church.

The *Beys* are governors of different diſtricts. The offices of Grand Treaſurer and Governor of Cairo, are likewiſe held by members of this body. They entertain guards and bodies of ſoldiers, as well for their perſonal ſecurity, as to enforce obedience through the diſtricts under their Government. The name of *Bey*, or *Beg*, denotes a powerful lord, and may perhaps be conſidered as nearly ſynonymous with prince. Their number is never complete; when I was in Egypt, there were, inſtead of twenty four, only eighteen. The revenues of the vacant places, were probably ſhared among the reſt that were filled up.

Like the Mammelukes, who, having been all ſlaves, choſe their chiefs only from among thoſe who had riſen to honour through the path of ſervitude, the preſent Beys have been almoſt all ſlaves, bought for fifty or not more than an hundred ſequins. They are often Chriſtian children, from Georgia or Mingrelia. But theſe places have, for ſome

ſome time, been conferred likewiſe on free and high-born Mahometans. Of the eighteen Beys who were in office when I was in Egypt, only five were of this latter character; the other thirteen were deſcended from Chriſtian parents, and had been ſlaves in their youth.

Our ſurprize at the elevation of ſo many ſlaves will ceaſe, when we attend more particularly to the manners of the people of the Eaſt. The Mahometans, in general, and eſpecially the Egyptians, treat their ſlaves with great kindneſs. The Beys, and the principal inhabitants of Cairo, buy many Chriſtian children, whom they educate with the ſame care as their own children, in every thing neceſſary to accompliſh the character of a Mahometan lord. When their education is finiſhed, they procure them employments in the army. Thoſe emancipated ſlaves retain the moſt lively affection to the generous maſters to whom they owe their fortune, and even their moral exiſtence. By this means it often happens, that a maſter, when he finds any of his ſlaves to poſſeſs extraordinary talents, and tried fidelity, ſpares no pains or expence to raiſe him to a more conſiderable employment than that which he occupies himſelf. Thus the maſter raiſes his credit and influence in the adminiſtration, by introducing into it his own creatures.

It may not be improper to mention here ſome remarkable inſtances of this generoſity of maſters to their ſlaves. I knew a rich merchant, who kept only one ſervant, and who uſed to ride into the city no better mounted than upon an aſs. He had procured to ſeveral of his ſlaves diſtinguiſhed places in the Egyptian army: And thoſe officers, although now greatly his ſuperiors, had all imaginable reſpect for their old maſter, and were upon all occaſions ready to defend and protect him.

One *Haſſan Kiaja*, who was content himſelf with the employment of *Kiaja*, or lieutenant to the Aga of the janiſſaries, had advanced ſeveral of his ſlaves to the higheſt offices. His ſon *Abderachman Kiaja*, although, like him, only lieutenant to the Aga of the janiſſaries, was all-powerful in Egypt when I was there; not on account of his employment, for it was inconſiderable, but becauſe many of the lords of the country owed their fortunes to his family. He was, beſides, very rich; and, while he commanded reſpect, by the number of troops which he maintained, gained the love of the people and of the clergy by the liberality of his pious mortifications.

But the moſt extraordinary inſtance is that of *Ibrahim Kiaja*, who was never in any higher employment than the lieutenant to the Aga of the

the janiſſaries. This man had been ſlave to *Othman Kiaja*, who had been himſelf ſlave to *Haſſan Kiaja*, mentioned above. *Ibrahim*, by means of his ſlaves, for whom he had obtained the firſt employments, acquired ſo great credit, that he for a long time governed Egypt. The number of his creatures is a proof of his influence. In my time, of the eighteen Beys, eight had been his ſlaves; and of the ſeven Agas of the great body of the militia, five were out of his family, and owed to him their liberty and fortunes. Many, alſo, of his old ſlaves occupied conſiderable poſts in the army (N).

Among the Beys who held the government of Egypt, when I was in that country, was one, who, even then, had begun to diſtinguiſh himſelf, and has ſince made a great figure. This was the famous *Ali Bey*, who had been a ſlave to *Ibraham Kiaja*, and had riſen to the employment of *Schiech-el-belled*, or governor of the capital. After my departure, he was baniſhed to *Ghaſſa*. But he returned in the year 1768, put to death four Beys, and compelled the Pacha to forbid four others to return, who had ſaved themſelves by flight. Becoming thus all-powerful, he aſpired to the ſovereignty of Egypt. With this view he entered into an alliance with *Schiech Daher*, and was, ſome time after

after, ſlain in a battle with Bey *Aba Daab*, who had formerly been one of his adherents (o).

Next after the Beys, in power and dignity are the principal officers of the forces. Of theſe, the ſeven Agas of the ſeven corps of the militia, have ſeats in the divan; as well as their ſeven *Kiajas* or lieutenants, for the year when they are in office. The janiſſaries have the greateſt privileges, but are not the firſt in rank among thoſe corps.

I could not learn what civil employments confer a right to a ſeat in the divan, I cannot therefore enumerate the prieſts or men of the law who have ſeats in it.

The members of this ariſtocracy are extremely haughty and inſolent. In Cairo no Chriſtian or Jew may appear on horſeback. They ride only aſſes, and muſt alight, upon meeting even the moſt inconſiderable Egyptian lord. Thoſe lords appear always on horſeback, with an inſolent ſervant before them, who, with a great ſtaff in his hand, warns the riders on aſſes to ſhew the due marks of reſpect to his maſter, crying out *enſil*, get down. If the infidel fail to give inſtant obedience, he is beaten till he alight. A French merchant was drubbed on an occaſion of this kind. Our phyſician, too, was inſulted for being too tardy in alighting from his aſs. For this reaſon, no European dares walk

the ſtreets without having a perſon to attend him who knows all thoſe lords, and can give him notice when they approach. At firſt, when I went about in Cairo, I made my janiſſary go before, and my ſervant follow, both mounted on aſſes as well as myſelf. But, after having the mortification to ſee theſe two Muſſulmans remain upon their beaſts, while I was obliged to alight, I determined to walk on foot.

It is true, that in Egypt, theſe diſtinctions between the Mahometans and perſons of other religions, are carried a greater length, than any where elſe through the Eaſt. Chriſtians and Jews muſt alight even before the houſe of the chief Cadi; before more than a ſcore of other houſes in which the magiſtrates diſtribute juſtice; before the gate of the janiſſaries; and before ſeveral moſques. They are not even ſuffered to walk by ſeveral moſques in high veneration for their ſanctity; or by the quarter *El-Karafe*, in which are a great many tombs and houſes of prayer; they are obliged to turn out of their way, to avoid theſe places, as even the ground on which they ſtand, is ſo ſacred in the eyes of the people, that they will not ſuffer it to be profaned by the feet of infidels.

I know not, if there be a formal prohibition, forbidding Chriſtians to appear on horſeback in the ſtreets of Cairo. The laſt Engliſh Conſul appeared

appeared always on horſeback, dreſſed like a Mahometan lord. But he was very rich, and gained the eſteem of the great by giving them ſplendid entertainments; and of the common people by diſtributing large alms, whenever he appeared in public. The other Conſuls never ride on horſeback, except when they go to have an audience of the Pacha. As they then dreſs magnificently, they are expoſed to the inſults of the people, who think our ſhort dreſſes very unbecoming for a perſon of dignity to wear. At other times, theſe Conſuls ride modeſtly on aſſes, and alight with due humility whenever they meet an Egyptian lord.

CHAP. IV.

Of the Police of the Cities.

IN a city, like Cairo, inhabited by a number of petty tyrants, who are ever at variance among themſelves, and ſeeking each others ruin, and who often proceed to open violence in determining their quarrels, private perſons can never conſider themſelves, as in abſolute ſecurity. The narrowneſs of the ſtreets, and the crowds which are conſtantly preſſing through them, are favourable to diſorder. Yet, fewer inſtances of rob-

bery, theft, and murther, are heard of here, than in the great cities of Europe. A few regulations, which are common through all the Eaſt, maintain tranquillity, and are nearly as carefully obſerved through all the cities of the province, as in the capital.

The magiſtrates contribute to the public ſecurity, by a very prompt adminiſtration of juſtice. The Cadi, and a number of other inferior judges, diſpoſed through the different quarters of the city, never leave their tribunals, but are continually active in maintaining order, and pacifying the quarrels which ariſe, each in his own diviſion.

At Cairo, and in all the other cities of the Eaſt, every trade has a head, who is intruſted with authority over them, knows every individual in the body to which he belongs, and is in ſome meaſure anſwerable for them to Government. Thoſe heads of the trades preſerve order among the artiſans, who are a numerous body. Even the women of the town, and thieves, have each a head in the ſame manner; not that thief or robber is a profeſſion licenſed by law; but, the head is appointed to facilitate the recovery of ſtolen goods. At Tripoli in Barbary, the black ſlaves chooſe a chief, who is acknowledged by the regency; and this is a mean by which

which the revolt or elopement of thoſe ſlaves is often prevented.

The great officers of the police and of juſtice viſit the different parts of the city, both by night and day, attended by a numerous train, and at ſeaſons when they cannot be expected, in order to inſpect the markets, and to take up ſuſpected perſons. Thoſe officers give inſtant ſentence upon offenders, and condemn them to the baſtinadoe, without any form of proceſs; they will even hang them up if they take them in the act. The fear of being every moment ſurpriſed by theſe officers, reſtrains the people from mutiny or pillage. I have often witneſſed the terror which thoſe awful inſpectors inſpire. At ſight of them, my Egyptian ſervant, was ſo ſtruck with fear, that he ran haſtily homewards, and I was obliged to uſe force before I could make him turn and proceed.

All the ſtreets of Cairo have gates which are ſhut at night; but a porter waits to open to thoſe who can allege ſatisfactory reaſons for paſſing from one ſtreet to another, and approach with a light in their hands. The man, for a ſmall acknowledgment, opens the gate, but ſtops every ſuſpected perſon. This regulation prevents nocturnal aſſemblies and tumults among the people. It at the ſame time ſo entirely ſeparates the ſeveral quarters of the city, that the

Beys

Beys often contend with open violence, while the other inhabitants know nothing of the matter.

To ſupport this eſtabliſhment, there is a chamber near each gate, occupied by a guard of janiſſaries, who protect the porter by night, and, in the day, maintain order in the quarter. This guard is not relieved; the janiſſaries of whom it conſiſts are liberally paid by the city; and they remain in this lucrative office, while their conduct continues to give ſatisfaction.

CHAP. V.

Of the Egyptian Agriculture.

HAVING had few opportunities of obſerving the induſtry of this people, I ſhall have little to ſay concerning the ſtate of the arts in Egypt, which is not yet very flouriſhing. But, there are ſome which afford articles of trade, and theſe it would be improper to overlook entirely.

Agriculture, the firſt and moſt important of all arts, is not in a very thriving condition here; at leaſt, if we compare the preſent produce of the lands with what a country of ſuch natural fertility might be brought, by cultivation, to produce. I have hinted above at the natural cauſes of this decline. But the local circumſtances

circumſtances of this ſingularly ſituated country are ſuch, that even an unhappy mode of government, and the miſery of the huſbandman, cannot extinguiſh the natural fertility of the ſoil. However ill-cultivated, it ſtill continues to compenſate richly the ſlight labour that is beſtowed upon it, and to repay, with uſury, the trifling expence laid out upon it.

The ſoil of the Lower Egypt ſeems to be a ſandy earth that has been gradually depoſited by the river (P). In a dry and torrid climate, and under an unclouded ſky, ſuch long ſeaſons of drought as Egypt experiences would render it an arid and barren deſert, were it not for the fertilizing waters of the Nile.

Some deſcriptions of Egypt would lead us to think, that the Nile, when it ſwells, lays the whole province under water. The lands adjoining immediately to the banks of the river are indeed laid under water. But the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would therefore remain barren, were not canals and reſervoirs formed to receive water from the river, when at its greateſt height, which is thus conveyed every where through the fields, and reſerved for watering them, when occaſion requires.

The

The beſt part, therefore, of Egyptian agriculture, is the watering of their grounds. The water which the huſbandman needs is often in a canal, much beneath the level of the land which he means to water. The water he muſt therefore raiſe to an equality with the ſurface of the grounds, and diſtribute over them, as it is wanted. The great art of Egyptian huſbandry is thus reduced to the having proper machines for raiſing the water, and enough of ſmall canals judiciouſly diſpoſed, to diſtribute it.

Thoſe machines are commonly very ſimple; a wheel with buckets forms their whole mechaniſm. The largeſt are moved by oxen; the ſmaller by the ſtrength of the arm. It is not eaſy to ſee how the Egyptians have come to be ſo much celebrated for the ingenuity of their machines. Theſe are not of the invention of the modern Egyptians, but have been uſed for time immemorial, without receiving the ſlighteſt improvement.

Their inſtruments of huſbandry are very bad, Their plough, which they call *Marha*, is no better than that of the Arabians, of which I ſhall hereafter have occaſion to ſpeak. To ſmooth the ground, they uſe a tree or a thick plank, drawn by oxen yoked with cords. The driver ſits upon this machine; for the Egyptian peaſants are not fond of walking.

They

They uſe oxen, as the antients did, to beat out their corn, by trampling upon the ſheaves, and dragging after them a clumſy machine. This machine is not, as in Arabia, a ſtone cylinder; nor a plank with ſharp ſtones, as in Syria; but a ſort of ſledge, conſiſting of three rollers fitted with irons, which turn upon axles. A farmer chooſes out a level ſpot in his fields, and has his corn carried thither in ſheaves, upon aſſes or dromedaries. Two oxen are then yoked in a ſledge, a driver gets upon it, and drives them backwards and forwards upon the ſheaves, and freſh oxen ſucceed in the yoke, from time to time. By this operation the chaff is very much cut down. The whole is then winnowed, and the pure grain thus ſeparated. This mode of threſhing out the corn is tedious and inconvenient; it deſtroys the chaff, and injures the quality of the grain.

I ſaw no wheeled carriages in Egypt; every thing is conveyed backwards and forwards on camels or aſſes. When the canal of Cairo was to be cleanſed, a peaſant brought two oxen drawing a ſort of open tray upon the dry ground, and when it was filled, led them with it to the bank. Within the city, where the bottom of the canal was not dry, the perſons employed in cleanſing it, threw duſt from the ſtreet, upon the mire in the canal, and then, with their hands,

into panniers upon aſſes, and thus removed it to a proper diſtance. Such is the boaſted induſtry of the Egyptians.

I have ſeen neither wind nor water-mill here. A few large mills there are, which are moved by oxen turning a poſt that forms the axle-tree of a large wheel. The poorer people have only hand-mills to grind their corn; and theſe they uſe alſo in breaking the beans with which the aſſes are fed.

Recourſe is had to the impreſſion of the elements, in the management of no other machine. Oxen are employed in working the oil-mills, ſaffron-preſſes, &c. Among the different manufactures of Egypt, that of ſaffron merits particular notice; the proceſs by which the Egyptians prepare this article gives it a livelier colour than what is made elſewhere.

CHAP. VII.

Of the Arts of Sublimating Sal Ammoniac, and of hatching Chickens.

AS Egypt is without wood, its inhabitants are obliged to burn the dung of their domeſtic animals. The dung of aſſes and camels is chiefly uſed

uſed for fuel, becauſe theſe two ſpecies are the moſt numerous, and the moſt common. Little girls go about, gathering the dung in the ſtreets, and upon the highways; they mix it with cut ſtraw; and of this mixture make cakes, which they place along the walls, or upon the declivity of ſome neighbouring eminence, to dry them in the ſun.

The lower claſs live uſually in chambers vaulted with unburnt bricks. In theſe chambers, thoſe cakes are burnt, with a little ſtraw intermixed, or inſtead of it, ſtalks of certain plants; and this both for warming the apartments in winter, and for dreſſing the victuals. A ſoot, very rich in ſalts, is thus produced, which faſtens to the roofs of the chambers. It is ſold to the merchants, who judge of its quality by its taſte, and employ it in the manufacture of ſal-ammoniac. The ſoot of wood is of a very different nature. Sal-ammoniac was long thought to be a production peculiar to Egypt. It was thought that it could be obtained only from camel's dung. But the truth is, that ſoot is equally good for the manufacture of ſal-ammoniac, whether prepared from horſe's, aſs's, ſheep's or camel's dung; and this ſalt may be prepared in any other country, where dung is burnt inſtead of wood, as well as in Egypt.

Since the nature and origin of ſal-ammoniac have become better known, ſeveral authors have deſcribed the proceſs uſed in Egypt for ſublimating the ſoot. It would be improper to repeat thoſe deſcriptions at full length. I ſhall only obſerve, that this ſublimation is performed in large bottles of thick glaſs, ſhaped like bombs, and put into a furnace which is heated with dung. For three days and three nights, an equal heat is kept up, and that intenſe enough to vitrify the potter's earth with which the bottles are coated, to make them reſiſt the violence of the fire. The furnace is then ſuffered to cool, the bottles are broken, and the ſal-ammoniac taken out of their necks, into which it has been raiſed by ſublimation.

Some travellers mention the mode of hatching chickens in uſe here, as a very wonderful invention, and a very uſeful art. But it is much neglected at preſent by the Egyptians, who probably did not find all the advantage in it that is imagined. Unleſs at Cairo there are no furnaces for this purpoſe; theſe belong to the Pacha; they are uſed only in ſummer, for the hatching is ſaid not to ſucceed ſo well in winter. Private perſons indeed carry ſome eggs to the furnaces, and pay ſo much a-hundred, to a perſon who undertakes to manage the hatching of them. The owners mark their eggs; and

the

the hatcher is obliged to ſhew the marks upon thoſe which miſgive in the hatching. But I did not learn that the number of chickens hatched in this way was very conſiderable.

There is nothing extraordinary about the furnace in which the proceſs is performed. The great furnace contains ſeveral ſmaller, arranged in two diviſions, where the eggs ly upon ſtraw, and are turned ſeveral times by night, as well as by day. Whatever is peculiar in the conſtruction of the ovens, is intended ſolely for the purpoſe of keeping a gentle and equal heat. This is effected by the circulation of the heat, through a ſort of galleries which run along the openings of the ſmaller furnaces. They begin with heating the large oven with ſmoke, and the proper degree of heat is kept up, by placing lighted lamps in the galleries. That degree muſt be preciſely the ſame as in the baths. When the chickens are produced, they are ſhut up very cloſe in a ſquare apartment beſide the furnace, where they enjoy the ſame degree of heat, as if under a hen. Theſe chickens ſell very low, and are very puny.

What appeared ſingular to me about this furnace, was its being entirely buried in a ſort of hill. The chimnies and ſpiracles are holes made in the earth; and when one enters one of thoſe furnaces, it is like going into a grotto. I was told

told by perſons of intelligence, that this poſition was indiſpenſibly neceſſary, in order to the obtaining of the due degree of heat.

Chap. VII.

Of the Trade of Egypt.

Egypt, although ſo greatly declined from its ancient grandeur, ſtill affords many productions which are capital articles in commerce. By its ſituation too, it is well fitted to be an emporium for foreign merchandiſe. It has communication by the Red Sea, with Arabia, Perſia, and the Indies; by the Nile, upon one ſide, with Nubia and Abyſſinia,—and on the other, with Europe, Barbary, Syria, and all the provinces of the Turkiſh empire, While thus happily ſituated for the advantages of navigation, it lies alſo in the midſt of thoſe nations who are accuſtomed to travel in caravans, and is, of conſequence, the natural centre of their commerce.

Cairo, by means of theſe circumſtances, has become the reſidence of a great number of rich merchants, who carry on trade in a manner very different from that in which it is conducted in Europe. For want of eſtabliſhments favourable to a regular correſpondence of agents, merchants

are

are obliged to make frequent voyages for the management of their affairs, or to ſend ſome of their ſervants or ſlaves to act for them.

This inconvenience is, however, in part, compenſated by a cuſtom generally prevalent through the Eaſt. Merchants from the ſame country, and often ſuch as deal in the ſame ſorts of goods lodge all in the ſame kan, or caravanſerai, ſo that you can eaſily learn where to find what you want. A conſiderable number of couriers, always attend to guide or direct enquirers upon ſuch occaſions.

Staying ſo ſhort a time as I did in Egypt, I had not enough of opportunities to become ſufficiently acquainted with the nature of the Egyptian trade. But a very intelligent French merchant favoured me with the communication of ſome important facts concerning both the foreign and internal trade of this province.

I muſt firſt obſerve, that ſeveral branches of the internal trade, thoſe of leather, rice, and ſienna, have greatly decayed, by the imprudent conduct of Government. *Ibrahim Kiaja*, who for ten years governed almoſt all Egypt, thought fit to farm out the duties upon theſe branches. The farmers have raiſed the duties to ſo high a rate, that the articles upon which they are paid are no longer ſaleable.

Raw

Raw hides are ſtill a conſiderable object in the Egyptian trade: about 80,000 hides of buffaloes, camels, cows, and oxen, are exported yearly. Near 10,000 go to Marſeilles, and a ſtill greater number to Italy. The buffaloe-hides being thicker and heavier than the others, are chiefly tranſported to Syria. As the paſtures of Lower Egypt are excellent, the hides of its cattle, in conſequence of their being ſo well fed, are of the very beſt quality for leather. A prodigious quantity of thoſe cattle are killed in the months of the ſacrifices, that is, while the pilgrims are aſſembled at their devotions at Mecca.

1,800,000 pound weight of ſaffron is annually prepared in Egypt. The greater part of it goes to Marſeilles and Italy; the reſt to Syria and Arabia. The beſt ſaffron grows in the vicinity of Cairo; that of Upper Egypt is not reckoned ſo good.

The exportation both of lint and linen-cloth is an important article in this trade. They are exported to Syria, Arabia, Turkey, and even to Marſeilles and Leghorn. What cotton remains, after the home-conſumpt is ſupplied, goes to France and Italy. But this is not much, however, for no cotton grows except in Lower Egypt. There is even ſugar produced here, the canes growing in Upper Egypt; but it is ſo

ill

prepared, that they cannot ſell it ſo cheap as the American ſugars.

Were the trade in rice under no reſtraint, a conſiderable quantity might be exported. But, for the exportation of this article, the ports of Egypt are ſhut, and therefore the Europeans dare not carry off any of it, unleſs by Damietta. The Americans are even ſaid to have brought rice hither, for ſome time, from Carolina: And if this be ſo, there can be no better proof of the aſtoniſhing decline of agriculture in Egypt.

Sal ammoniac, yellow wax, and ſenna, which come, in part, from Upper Egypt, are articles that can never contribute greatly to increaſe the opulence of a country. The adminiſtration appear to gain more by theſe articles than the traders; for the duties charged upon them are in no juſt proportion to their value.

In exchange for theſe commodities, with which Egypt ſupplies other nations, its inhabitants need various articles that are imported from other countries. The French export at leaſt 800 bales a-year of cloth of Languedoc to Egypt; for even the very ſervants make a point of having a new ſuit every year, to wear at the feaſt of *Beiram*. The *Emir-Hadgi* of the Mecca caravan uſes no fewer than ſeventy bales himſelf; for he is obliged to make preſents of ſuits of clothes to the Arabs, who meet the caravan

upon their journey, as well as to a number of perſons at Mecca. The Egyptians never dreſs in ſilk; when, by any accident, it happens that they do, they prefer the rich ſtuffs of the iſle of Scio to the manufactures of France and Italy.

Venice and Marſeilles diſpoſe of more than a thouſand bales of paper in Egypt, every year; one part of it intended for the conſumpt of Egypt, the other for Arabia. All the writing-paper muſt be glazed: for the people of the Eaſt uſe reeds and very thick ink, in writing. A great quantity of paper is uſed in windows; for, in this hot country, panes of glaſs are ſeldom to be ſeen

The Europeans likewiſe import cochineal into Egypt, 80 barrels of which are uſed there, and 200 ſent to India. Were not the induſtry of the Dutch ſo well known, it might appear ſurpriſing that the Egyptians ſhould be reduced to the neceſſity of ſupplying themſelves with ſpiceries from European merchants, from whom they purchaſe pepper, cloves, ginger, &c. It is more natural to ſee Egypt receive from us the productions of thoſe arts in which we excel, ſuch as needles, cutlery ware, lead, mercury, &c.

Coffee is an article that is both conſumed in the country, and conveyed through it. As this is the favourite beverage of the Turks, they are

deſirous

desirous of having it in the most genuine purity. The importation of American, and the exportation of Arabian coffee, are equally forbidden. But these prohibitions are eluded, by means of presents to the great, and to the officers of the customs; so that the Europeans procure, every year a considerable quantity of their Levant coffee out of Egypt. But a very small quantity, indeed, of the island coffee is used, and solely in mixture with that of Yemen. It is not long since coffee from Martinico was the only sort drunk in Upper Egypt; but it became dear during the last war. The Egyptians then resolved to bring good coffee from Arabia, by the way of *Cassur*, and they have it at present for a reasonable price; whereas that of the West Indies was sold exorbitantly high.

Gum-arabic is one of the most considerable articles of commerce that pass through Egypt. Every year, in the month of October, two or three small caravans of the Arabs, from the neighbourhood of Par and Mount Sinai, arrive with about 70,000 pound weight of the gum. Those Arabs are very much in the way of debasing their goods with an intermixture of extraneous matters; and yet oblige the Mahometan merchants to take them without any examination of their quality. Out of an aversion to cities, or probably to avoid corporal punishment

for their frauds and robberies, theſe Arabians never enter Cairo. They encamp at half a league's diſtance from the walls. The merchants are obliged to go out to them, in order to tranſact for the purchaſe of the gum. The Arabs don't take money, but clothes, and ſuch other things as they ſtand in need of in the deſert.

A great many caravans arrive from different parts of Africa, in the months of June and July, with three different ſorts of this ſame gum. A quantity comes alſo from Habbeſch, by the way of *Djidda* and *Suez*, which, though inferior in quality, paſſes all into Europe, which receives annually 500,000 pound weight of this article.

Thoſe African caravans bring, at the ſame time, ſeveral other commodities; ſlaves, ivory, oſtrich-feathers, tamarinds, and gold duſt. They take, in exchange, Egyptian cloth, falſe pearls coral, arms, and even full ſuits of clothes, which the inhabitants of Cairo make up, according to their taſte, This is what has, of late, increaſed the demand for broad-cloth in Egypt.

SECTION

SECTION IV.

OF THE MANNERS OF THE ORIENTALS IN GENERAL, AND PARTICULARLY OF THE EGYPTIANS.

CHAP. I.

Of the Inhabitants of Cairo and its Neighbourhood.

ARABS and Turks from all the provinces in the Ottoman empire, form the moſt numerous part of the inhabitants of Cairo. There are alſo *Magrebbins*, or Arabs from Barbary, other Africans, Perſians, and Tartars: All theſe are Mahometans, and moſt of them attached to the ſect of *Schafei*.

After the Mahometans, the *Copts* are the next in numbers. They occupy whole quarters of the city, and very large ſtreets. They have a great many churches, both in the capital, and at Maſr-el-atik in its vicinity. Their patriarch alſo reſides at Cairo.

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The Jews are the moſt numerous claſs, next after the Mahometans and the Copts. Some Phariſees or Talmudiſts, reſide here, as well as Karaites, who, though not numerous, have a ſynagogue of their own. The Talmudiſts are numerous and powerful. They have long farmed all the cuſtoms; an undertaking which brings them both wealth and credit. In the republican Government of Egypt, they find it eaſier to gain ſteady protectors, than in the other provinces of Turkey, where all depends upon the caprice of a Pacha who knows not how ſoon he may loſe his place, or of the ſuperintendant of the cuſtoms who reſides in Conſtantinople. One proof of the conſequence which the Jews enjoy under the ariſtocracy of Cairo, is, that the offices of the cuſtoms are ſhut upon their ſabbath, and no goods can paſs on that day, although belonging to Chriſtians or Muſſulmans.

The Greeks have only two churches in Cairo. in one of which the ſervice is performed by the patriarch of Alexandria, and in the other by the biſhop of Mount Sinai. The Armenians, who are not numerous, have only one church, but that a handſome one. From Europe here are ſeveral French and Italian merchants, but no Dutchmen; yet the Dutch have a Conſul here, as well as France and Venice.

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If Cairo come ever to want European merchants, yet it is not probable, that it will be without eccleſiaſtics of the Roman Communion. Here are Jeſuits, Capuchins, Cordeliers, and Fathers of the Society for the propagation of the Chriſtian Faith. Theſe monks are all eager to make proſelytes, and ſometimes ſucceed ſo far as to convert ſome ſchiſmatic Chriſtian of the Eaſt. The Government readily tolerates theſe modern apoſtles, on account of the profits which they derive from the quarrels which the converſions produce between the apoſtate, and the members of the Communion which he forſakes. The Pacha is often not content with fining the contending parties, but examines the affair to the bottom, and exacts conſiderable ſums from the monks beſides.

The neighbourhood of Cairo is partly inhabited by Copts, but chiefly by Arabs, wandering or ſettled. Theſe deſerve to be more particularly conſidered.

Chap. II.

Of the Copts.

If an ancient origin, and illuſtrious anceſtors could confer merit, the Copts would be an highly

ly eſtimable people They are deſcended from the ancient Egyptians; and the Turks, upon this account, call them, in deriſion, the poſterity of Pharaoh. But their uncouth figure, their ſtupidity, ignorance, and wretchedneſs, do little credit to the ſovereigns of ancient Egypt.

They have lived for 2000 years under the dominion of different foreign conquerors, and have experienced many viciſſitudes of fortune. They have loſt their manners, their language, their religion, and almoſt their exiſtence. They are reduced to a ſmall number, in compariſon of the Arabs, who have poured like a flood over this country. Of the diminution of the numbers of the Copts ſome idea may be formed from the reduction of the number of their biſhops. They were ſeventy in number, at the period of the Arabian conqueſt. They are now only twelve, and moſt of theſe ſettled in Upper Egypt, to which the ancient inhabitants ſeem to have retired from the centre of the conqueſt.

The Egyptians have been always diſtinguiſhed as a melancholy, conceited, and ſuperſtitious race. Their poſterity maintain with the ſame obſtinacy, the opinions which they were compelled by the Greeks to adopt. The Copts have an inſurmountable averſion to the Romiſh Church. Their patriarch is at the ſame time

head

head of the Abyſſinian Church, whither he ſends a biſhop to govern the clergy.

It would be a matter of ſingular importance to recover the knowledge of the ancient Coptic, the *Riſan Pharaoun*, or language of Pharaoh. In Egypt, we ſee, even on the mummies, alphabetical inſcriptions, which are very different from the hieroglyphics, and, if decyphered, might throw light upon the ancient hiſtory of Egypt, and help to an explanation of the hieroglyphics. But this language of the ancient Egyptians ſeems to be entirely loſt. The Ptolomies were at pains to ſubſtitute the Greek, inſtead of the ancient language of their new ſubjects. The Greek emperors of Conſtantinople forbade the uſe of the Coptic in converſation, under pain of death; and obliged the Egytians to adopt the Greek, inſtead of the Pharaonic alphabet. Hence the modern Coptic, in which theſe people have their verſion of the Holy Scriptures, is a mixture of Greek and old Egyptian. The Sultans of Egypt effaced the remains of this language, thus corrupted, by forbidding it to be ſpoken, under the ſame penalty, and introducing, in its room, the Arabic, which is the preſent language of the Copts. The liturgy is ſtill read in the modern Coptic; but the people underſtand it not, till explained from an old Arabic tranſlation, that is written beſide the text. Even the prieſts un-

derſtand not the language of their Scriptures, and can ſcarce read the characters.

Mr Forſkal became acquainted with a Copt, named *Ibrahim Ennaſch*, a man of learning and poliſhed manners, whoſe employment was in copying the books of the liturgy; by which he earned at the rate of half-a-crown in three days. My friend ſaw, in the hands of this Egyptian, a dictionary of a great many genuine old Coptic words, with their explanations in Arabic. He was alſo informed by Ibrahim Ennaſch, that there ſtill are, in ſeveral convents in Upper Egypt, a good number of Coptic books; but his informer knew nothing of their nature or contents. The clergy conceal theſe books with great care, for fear, as they ſay, leſt the Catholics carry them off, and, after falſifying their contents, print them in Europe. Thus they have hitherto remained unknown. If thoſe eccleſiaſtics could be perſuaded that we are not all of the ſame party as the Pope, and were at the ſame time gratified with ſomething to alleviate their extreme poverty, copies of the books in this hidden literary treaſure might ſurely be obtained.

CHAP. III.

Of the Arabians in Egypt.

THE Arabians appear to have conquered and ſettled in Egypt, at ſeveral different periods, very diſtant from one another. Veſtiges may ſtill be traced which prove their ancient reſidence in this country. The ſhepherd-kings, whoſe memory was in abhorrence among the Egyptians, muſt have been leaders of troops of wandering Arabs.

But, whatever may have paſſed in thoſe remote ages, ſince Egypt was conquered by the Saracens, the greater part of its inhabitants have been Arabs. Of theſe, ſome are ſettled in the cities; others live in the villages, and cultivate the ground; and the reſt wander through the country with their cattle, and encamp in tents.

When I come to ſpeak of the Arabian nation in general, I ſhall then have occaſion to ſpeak of its different branches, their manners and cuſtoms: Here I ſhall only mention ſome particulars relative to the Egyptian branch.

The Arabian inhabitants of the cities of this province have nothing peculiar to diſtinguiſh them from thoſe in the other cities of the Eaſt, or in Arabia, in particular. And the Arabian peaſant of Egypt equally reſembles the other peaſants of the Eaſt. Yet, the poſterity of ſtrangers ſettling in Egypt are thought to degenerate. Arabian horſes, too, loſe their ſtrength and mettle here. Egyptian peaſant is a denomination of contempt through Arabia.

The *Bedouins*, or wandering Arabs, being free, almoſt independent, and rather tributary allies, than ſubjects of the Egyptian Government, are the moſt remarkable branch of the nation. They are divided into tribes, governed by hereditary chiefs, called *Schiechs*, and theſe ſubordinate to a great Schiech, who has authority over ſeveral tribes. Upon paying a certain tribute to Government, the Bedouins are permitted to feed their flocks through the rich paſturage-grounds of Egypt. But they frequently abuſe this permiſſion, and pillage, without diſtinction, as well the huſbandmen in the diſtricts in which they encamp, as thoſe travellers who have the misfortune to fall into their hands. They are ready, too, to take part in the diſſenſions which frequently ariſe in this military republic. When Government attempts to puniſh them, or to conſtrain them to their duty,

D. Lizars Sculp.

An Arab on Horseback.

ty, they either defend themſelves by force, or retire into the deſarts till their miſdemeanours be forgotten.

They are almoſt always on horſeback, and armed with a lance,—at leaſt the more conſiderable among them,—and ranging from place to place: The care of their cattle, and excurſions for robbery or amuſement, are all their employment.

Independence renders them haughty and inſolent; and their idle, unſettled way of life, with the poverty which naturally attends it, probably inſpire that ſpirit of theft and robbery by which they are ſo much diſtinguiſhed. I have already had occaſion to mention ſome inſtances of their propenſity to infeſt the country and inſult paſſengers. Mr Forſkal and I had a new proof of it in an excurſion which we made to the Pyramids. Setting out from Geeſh, we met two Bedouins on horſeback, whom we hired to guide and eſcort us. Juſt as we reached the foot of the Pyramids, we obſerved an Arab riding up to us at full gallop. He was a young Schiech, and behaved at firſt to us with great civility: But he ſoon changed his tone, threatened us with his lance, and ordered us to give him money, before we quitted the ſpot. Upon Mr Forſkal's refuſing to comply with ſo inſolent a demand, the Schiech ſeized his turban, and held

held his piſtol to my breaſt, when I offered to defend my friend. The two Bedouins, our guides, made no attempt to interpoſe, either out of reſpect to the Schiech, or from natural perfidy. We were at laſt obliged to gratify the robber. We returned another time better attended. But this did not hinder the Arabs from gathering about us, and ſtealing whatever they could lay their hands on, unobſerved.

The Arabic language has, from the circumſtances here enumerated, become the language of Egypt: But, in the mouths of the Egyptians, and thoſe vagabond Bedouins, it diſplays little of its genuine purity. Mr Forſkal left a long liſt of words uſed at Cairo, which differ entirely from the words expreſſive of the ſame ideas in the dialect of Yemen. The laſt, being the dialect of a province ſhut up in a manner from ſtrangers, and therefore not liable to be debaſed by any infuſion of foreign idioms, is to be regarded as the teſt of the other dialects. That of Egypt is contaminated with forms of expreſſion from all the diverſity of languages which the viciſſitudes of its fortune and the diverſity of its inhabitants have occaſionally introduced into that country.

Chap. IV.

Of the Dreſs of the Men in the Eaſt.

There is little diverſity in the manners and cuſtoms of many of the Mahometan nations in the Eaſt. Wherefore, to avoid repeating afterwards what I am to mention here, I ſhall explain at ſome length whatever is common to all thoſe nations, and which will therefore refer to the Egyptians among others.

We have ſeveral good deſcriptions of the dreſs of the people of the Eaſt, with ſuitable engravings accompanying them. Thoſe in Ruſſel's deſcription of Aleppo, are the beſt and the lateſt. Yet, upon a compariſon of the plates in Ruſſel's work, with the dreſs at preſent worn through the Ottoman empire and in Egypt, a great difference may be perceived. What happens in Europe, happens likewiſe in Turkey; faſhions change; and the dreſs of the great, and of the capital are imitated through the provinces.

The dreſs of the Eaſtern nations, ſome peculiar cities among which we obſerved with particular attention, is adapted to their climate and manners. As they are accuſtomed to ſit croſs-legged,

legged, they wear their clothes very wide. And being obliged to expreſs their reſpect for holy places, and for the apartments of the great, by leaving their ſhoes at the gate, they find it neceſſary to dreſs ſo as that they may ſuffer no inconvenience from the want of them. In many countries of the Eaſt, the climate is very unequal, with ſudden variations from heat to cold. The inhabitants of ſuch countries are obliged to clothe themſelves warmer, than we ſhould think neceſſary, and to wear ſeveral pieces of dreſs, one over another, which they may lay aſide and reſume, as the temperature of the air varies.

The Turks, who ſet the faſhion to a great part of the Eaſt, wear a ſhirt with very wide ſleeves, and, under it, linen drawers joining ſtockings of the ſame ſtuff, over which they put upon their feet *teiliks*, which are a ſort of very thin ſlippers. Above theſe ſtockings, drawers, and ſhirt, they put on a *ſchakſchir*, or large red breeches, to which are ſewed other ſlippers, or *meſts*, as thin as the firſt. Above the *ſchakſchir*, they wear an *enteri*, or veſt, which falls under the knees; and over the whole, a caftan or robe, reaching down to the feet. That it may not incommode them in walking, they take up a part of the caftan by means of a broad girdle; in which is fixed the *Canjar*, or poignard, which the Turks conſtantly wear. Over the caftan, they

they put on a great coat with very ſhort ſleeves, which for winter is lined with furs, but is without them when intended to be worn in the other ſeaſons of the year. They often cover all theſe pieces of dreſs with another pellice or *beniſch*, or ſurtout of thick cloth.

Such a quantity of clothes would be too expenſive for the common people, and inconvenient for them to wear at their work. They are content with the breeches, the *enteri*, and the *beniſch*. The peaſant wears only the ſhirt and drawers. A dreſs conſiſting of ſo many different pieces is not convenient for travelling. Upon a journey, therefore, the Turks carry a large blue bag in which they put up their long clothes. They wrap their feet in pieces of cloth, and put on wide boots; and although this mode of dreſſing the legs and feet be not the moſt convenient for walking, yet it is warmer than our ſtockings.

The dreſs of the Chriſtians in the Eaſt is nearly the ſame as that of the Turks. Only they are prohibited the uſe of bright-coloured ſtuffs. They may not wear boots of yellow leather. And they muſt uſe dark colours in painting their houſes. European Chriſtians are allowed to wear yellow leather, and clothes of any colour, except green, which, rather by cuſtom than by

law, is reſerved for the peculiar uſe of Muſſulmans.

All the inhabitants of the Eaſt, except ſome Mahometan clergy, of the orders of the Derviſes and Snatons, ſhave their heads, reſerving only a ſmall tuft of their hair. This cuſtom has been blamed by ſome perſons in Europe, as rendering apoplexies more frequent among us than they were among our forefathers; but it appears not to produce any ſuch effects among the Turks, for they are not ſubject to apoplexy. They perhaps guard againſt it, by covering their heads better than we. Their ſhaved heads ſeem to require a warmer covering, at leaſt, and indeed they wrap it up to a degree that ſeems to us very unſuitable to the warmth of the climate. Neither do they uncover it in expreſſion of reſpect; our mode of ſalutation ſeems to them very abſurd and ridiculous.

Through the Eaſt there prevails a great variety of modes in covering the head; which, at firſt, ſeems inconſiſtent with the conſtancy in ſuch matters for which theſe people are diſtinguiſhed. This diverſity, however, depends not on faſhion. Differences in the head-dreſs ſerve as diſtinctive marks of the nation, the condition, and the employment of the perſons who wear them. They even ſerve as livery to ſervants; each claſs wear a particular form of bonnet, correſponding

correſpo. ding to the nature of their buſineſs. It is very convenient to find among perſons with whom one is unacquainted, ſuch external marks indicating their reſpective conditions.

Theſe various head-dreſſes, which the Europeans confound under the general name of Turban, may be all reduced to three ſorts. The *firſt* is a very high cloth bonnet lined with cotton, and wrapped round upon the under part with a piece of white muſlin. This head-dreſs, which is called the *Kaouk*, is nothing but the Turcoman bonnet, with ſome ornaments, and is therefore to be conſidered as a Turkiſh piece of dreſs. The *ſecond* is a cloth bonnet, ſmaller, and much lower than the former; it is alſo wrapped upon the under part with a piece of linen, and then receives the name of *faſch* or *turban*; this is the national head-dreſs of the Arabians, and by them the faſhion has been communicated through the reſt of Aſia. The *third* is alſo a bonnet of cloth, lined with cotton, of various heights in the crown; but inſtead of being wrapped with linen, bordered with a piece of lambſkin. It is called *Kalpak*, and is of Tartar origin, although now worn by many of the Chriſtians in the Eaſt.

All the great men in Turkey, wear the *Kaouk* of yellow cloth, with a piece of fine white muſlin wrapped round it. The *Scheriffs*, or deſcen-

dents of Mahomet, although in little eſtimation, and ſcarcely ever admitted to any public employments, diſtinguiſh themſelves by a piece of green linen, rolled round their turbans, or *Kaouks*. The Copts, and ſuch Chriſtians as uſe not the *Kalpak*, wear a piece of linen ſtriped blue and white round their *Kaouk*, which is commonly made of red cloth. They are imitated in this faſhion by ſuch Europeans as aſſume the dreſs of the country. Even the clergy wear it, as well as others; except the cordeliers and capuchins. Theſe laſt wear, through the whole Eaſt, the dirty tattered dreſs of their orders, which is very diſguſting to the Mahometans, who conſider neatneſs and cleanlineſs as parts of religious duty.

Chap. V

Of the Dreſs of the Women.

It is more difficult for a traveller to become acquainted with the dreſs of the women than with that of the men in the Eaſt. So far from being permitted to enter the *harem*, a ſtranger muſt not even ſee a Mahometan lady in her own houſe.

It is impoſſible to obſerve their dreſs, when one meets them in the ſtreet; for the Muſſulmans

mans think it extreme indiſcretion, or even an inſult, to look with an eye of curioſity upon a woman in the ſtreet. Beſides, they wrap themſelves ſo cloſely up, when they go abroad, that it would be vain to attempt to diſtinguiſh the different parts of their dreſs. At Conſtantinople, when they appear in the ſtreet, they have ſo much white linen about them, that nothing but the eyes of the walking mummies can be ſeen. At Cairo, they conceal the head, and a part of the body, with a large black veil; and their rich habits are covered with a ſort of large wrapper of plain linen, which they put off, when they enter the apartments of their friends.

As I never had any opportunity of ſeeing a lady of diſtinction, I muſt confeſs my ignorance upon this head, and refer the reader to Lady Mary Wortley Montague's admirable Letters. She was admitted into many harems, and had opportunities of ſeeing women of rank in full dreſs. She has been ſuſpected of exaggerating the beauty, magnificence and politeneſs of the ladies of the Eaſt. But I know, from what I have ſeen and heard, that her deſcriptions are true. She has indeed confined herſelf chiefly to what merited praiſe about thoſe ladies, while other travellers have ſpoken only of their defects. But, whatever may be ſaid of the truth of her relation, I can only ſpeak

of

of the dreſs of the lower claſſes of women, and make ſome general remarks.

All the women in the Eaſt wear drawers, even where the men do not wear breeches. The poorer ſort wear nothing but thoſe drawers, and a long blue ſhirt. But, although in this manner half-naked, they all, without exception, wear veils.

The veil ſeems to be the moſt important piece of their dreſs: their chief care is always to hide their face. There have been many inſtances of women, who, upon being ſurpriſed naked, eagerly covered their faces, without ſhewing any concern about their other charms. The Egyptian peaſants never give their daughters ſhirts till they are eight years of age. We often ſaw little girls running about quite naked, and gazing at us as we paſſed: None, however, had her face uncovered; but all wore vails. The veil, ſo indiſpenſible a piece of dreſs with the female ſex, is a long, triangular piece of linen cloth, fixed to the head, and falling down before, ſo as to cover the whole face, except the eyes.

In ſome provinces, eſpecially in Syria, the women wear a ſort of ſilver or lackered hat, ſhaped like a cone, a platter, or ſome other fantaſtic form. The Arabian women, in Egypt and in the deſert, wear a number of ſingular ornaments; large metal rings in their ears or noſes;

ſes; others, of the ſame kind, upon their legs, immediately above the ancle, and upon their arms, as bracelets; on their fingers, ſmall rings of little value; pieces of coral hung about their faces; and necklaces of all ſorts. They ſometimes hang ſmall bells to the treſſes of their hair; and the young girls fix them to their feet. Some fancy themſelves highly adorned by the impreſſion of indelible blue marks, by punctures upon the cheeks, the chin, and the other parts of the body. Some paint their hands yellow, and their nails red, fancying theſe whimſical colourings irreſiſtible charms.

The dreſs of the Greek women is not materially different from that of the Turkiſh. As Europeans occaſionally marry wives out of Greek families, we have frequent opportunities of ſeeing in what manner they dreſs; and, by this means, we are enabled to form ſome idea of the Mahometan women of rank.

All the Greek ladies wear drawers reaching to their feet; the lower part of their dreſs is indeed nearly the ſame as that of the men; and they walk, like them, in large ſlippers. Over the drawers, they wear a ſhirt of fine linen, and, over it, a veſt, bound with a girdle of conſiderable breadth. Over the veſt is a habit, or pellice with ſhort ſleeves, not ſtretching more than a ſpan under the ſhoulder. The head-dreſs varies

ries with the caprice of fashion; and they are, if possible, more attentive to it than even our European ladies. Nay, some of these head-dresses appeared to me more elegant than those worn in Europe; their dress has at least something more rich and splendid in its appearance. But, to view those Eastern beauties with admiration, we must see them on their sophas; when they move, their graces disappear. Being accustomed to sit cross-legged, and to wear a sort of thin leather boots, in wide slippers, they walk very awkwardly. European ladies, living in Turkey, use shoes, even though dressed, in other respects, like the women of the East. But it is easy to distinguish, by their walking, whether they are accustomed to sit cross-legged, or continue to use chairs. At Constantinople, the ladies have carriages, but seldom use them. The Turkish carriages resemble ours externally, only they are without doors, and have wooden blinds instead of sashes of glass; you enter by a ladder placed to the back of the carriage. Within, instead of seats, are carpets, on which the Turks squat themselves.

As carriages of all kinds are unknown at Cairo, women of the highest rank, as well as those of the lower classes, are obliged to ride upon asses. Out of respect to the sex, the wives of

Jews

Jews and Chriſtians are ſuffered to ride on, without alighting, as they paſs the Egyptian nobles.

Chap. VI.

Of the Diverſions of the Orientals.

It may appear trifling to deſcend to a detail of the arts by which a people have contrived to while away the leiſure hours that hang heavy on their hands: Yet are theſe arts expreſſive of the character and manners of a nation. The nature of the amuſements followed in any country can never be a matter of indifferncе to an obſerver, who wiſhes to ſtudy the character of its inhabitants. Beſides, what renders the amuſements of the Eaſt peculiarly intereſting, theſe are all of ancient origin, and an acquaintance with them clears up ſome difficulties concerning old cuſtoms.

The climate, cuſtoms, and government, conſpire to give the manners of the Orientals a melancholy caſt. Their ſerioufneſs is encreaſed by the want of ſocial intercourſe, from which they are ſecluded by means of that jealouſy which hinders them from admitting one another into their houſes. They are ſilent, becauſe, when ſhut up with their women, where they have few topics for converſa-

tion, they unavoidably acquire habits of taciturnity. As power is confined to a few hands, and induſtry oppreſſed by Government, the ſubjects of the Eaſtern deſpots naturally become gloomy and languid for want of employment; and the more ſo, for their being unacquainted with letters, or with the fine arts, which afford the beſt relief from the *tædium* of ſuch a life. The exactions of Government render fortune ſo precarious, as to bewilder the people in endleſs ſpeculations about their intereſts, and to render them more attached to buſineſs than to pleaſure.

The amuſements of nations in ſuch circumſtances muſt be very different from thoſe of a people among whom the idle and opulent form a numerous claſs; where the women lead the faſhion, and give the tone to manners and converſation, while all the world are obliged to bend to their whimſies and humours. In Europe, all the pleaſures of ſociety are marked with the ſoftneſs and domeſtic, ſedentary life of the ſex; and the men are daily adopting more entirely the amuſements of the women. But, in the Eaſt, amuſements take their caſt more from the tranſactions of public life, and have ſomething more maſculine and auſtere in them. The ignorance of the Orientals, indeed, leaves them a reliſh for very inſipid diverſions.

In

In the evening, the great generally ſhut themſelves up in their *harem*. We know not what paſſes in theſe ſolitary retreats: But, as the women of the Eaſt are exceſſively ignorant, and merely great children, it is very probable that the amuſements of the *harem* are extremely childiſh. Some hints which have occaſionally eſcaped from huſbands of my acquaintance confirm me in this opinion.

The *Oſmanli*, or Turks of diſtinction, who are ſtill attached to the ancient military inſtitutions of the nation, amuſe themſelves chiefly with equeſtrian exerciſes. The principal inhabitants of Cairo meet twice a-week in a large ſquare, called *Maſtabe*, with a number of attendants on horſeback. In this ſquare they play at *Gerid;* which conſiſts in running, by two and two, with the ſtirrups looſe, purſuing one another, and toſſing ſtaves four feet long: theſe they throw with ſuch force, that if any one be not upon his guard, he is in danger of having a leg or an arm broken. Others, while riding at full gallop, throw balls into a pot placed upon a heap of ſand. Others, again, ſhoot the bow; an exerciſe in ſuch repute, that pillars are erected in honour of thoſe who exhibit extraordinary proofs of ſtrength or dexterity in launching the arrows.

When the Nile is at its greateſt height, the great about Cairo divert themſelves in little boats ſplendidly decked out, upon the *Birkets* in the middle of the city. Upon this occaſion, they regale the inhabitants with muſic, and often with fire-works.

A man originally from Tripoli in Barbary informed me, that the Pacha of that city uſed ſometimes to erect two ſcaffolds, with cords running between them, and upon theſe miniature models of ſhips of war, armed with cannons of a ſize in proportion to that of the veſſel. Thoſe veſſels, thus ſuſpended in the air, and commanded by naval officers, who directed the evolutions and the fire of the ſmall artillery, preſented no unentertaining repreſentation of a ſea fight. The captain whoſe veſſel firſt ſuffered conſiderable damage was conſidered as conquered. But this diverſion often ended in ſerious quarrels among the commanders, and was therefore aboliſhed.

The ſervants of the Egyptian nobles exerciſe themſelves on foot, in throwing, one againſt another, ſtaves five or ſix feet long; and thus learn to throw the *Gerid*, when on horſeback. The common people and peaſants divert themſelves with cudgel-playing. Gladiators by profeſſion there are, too, who exhibit in public. But ſtaves are their only weapons; and a ſmall

cuſhoin

cuſhion faſtened under the left arm, ſerves them as a buckler.

Through the villages, the young people amuſe themſelves at diverſions much the ſame as ſeveral of thoſe which are practiſed in Europe. They run, leap, play at the ball, ſometimes at odds and evens, and at toſſing a number of ſmall ſtones into the air, and receiving them again into the hand.

It is natural for a people who live in ſecluſion from ſociety, and in ſubjection to arbitrary authority, to be fond of public feſtivals. Theſe are celebrated in Egypt with much pomp and ceremony, particularly the feſtival upon the departure of the pilgrims for Mecca, of which ſeveral authors have given a deſcription. The other feaſts, beſide this, are numerous: Each moſque celebrates a feaſt in honour of its founder; upon occaſion of which there is a proceſſion of perſons of all ranks; and the people are permitted to divert themſelves in an adjoining ſquare. The Copts have their feaſts, as well as the Mahometans, and contribute, by their ceremonies, to the general amuſement.

Theſe feſtivals are ſometimes celebrated by night. The ſtreets are then illuminated by the blaze of reſinous wood in a chaffing diſh, held up on a long pole. They uſe alſo another more luminous flambeau, which is a machine conſiſting

ing of divers pieces of light wood, to which are hung a number of ſmall lamps, and the whole carried on a pole, as the former. When theſe feſtivals are celebrated by day, the people divert themſelves upon ſwings, and with other ſimilar amuſements.

In Egypt, Syria, and Arabia, the favourite amuſement of perſons in any degree above the very loweſt claſſes, is, to ſpend the evening in a public coffee-houſe, where they hear muſicians, ſingers, and tale-tellers, who frequent thoſe houſes in order to earn a trifle by the exerciſe of their reſpective arts. In thoſe places of public amuſement, the Orientals maintain a profound ſilence, and often ſit whole evenings without uttering a word. They prefer converſing with their pipe; and its narcotic fumes ſeem very fit to allay the ferment of their boiling blood. Without recurring to a phyſical reaſon, it would be hard to account for the general reliſh which theſe people have for tobacco; by ſmoking, they divert the ſpleen and languor which hang about them, and bring themſelves, in a ſlight degree, into the ſame ſtate of ſpirits which the opium-eaters obtain from that drug. Tobacco ſerves them inſtead of ſtrong liquors, which they are forbidden to uſe.

This fondneſs for tobacco has rendered them very nice, with reſpect to the form and materials of

of their pipes. Thoſe uſed by the common people, have the bole of burnt clay, with a reed for a ſtalk. Perſons of condition have their pipes made of ſome more precious matter, and more ornamented. They cover the ſtalk with a piece of cloth which they wet, when the heat is exceſſive, in order to cool the ſmoke, as they inhale it. Over great part of Aſia, the Perſian pipe is uſed, which, by paſſing the ſmoke through water, renders it milder, and more agreeable to thoſe who ſwallow it. In Egypt, this Perſian pipe is nothing but a cocoa nutſhell, half filled with water, with two ſtalks, one communicating with the bole, the other entering the mouth of the perſon who ſmokes. *Kerim-Kan*, the preſent *Schah* in the ſouth of Perſia, ſeems to diſtinguiſh himſelf at this amuſement; for the pipe that is moſt in faſhion, is called, after him, a *Kerim-Kan*.

Smoking with the Perſian pipe ſerves to warm a perſon upon occaſion, as well as to amuſe. The ſmoke inhaled from it enters the lungs, and thus communicates through the whole body a gentle heat. In a voyage upon the Euphrates, which I performed in winter, the boatmen were often obliged to go into the water, to ſet the boat a-float. As they durſt not drink brandy to ſave themſelves from ſuffering by the cold, I could not do them a greater pleaſure, than by giving them a pipe of tobacco in this way.

CHAP.

Chap. VII.

Games in the Eaſt.

The Koran prohibits playing for money; and for this reaſon the Orientals ſeldom play at any game of chance. The Mahometans have therefore the happineſs of never being forced, as we are in Europe, to engage, out of politeneſs, in an inſipid amuſement, which waſtes the body, by agitating the unſocial and malignant paſſions; blunts the powers of the mind, by fixing its attention upon a few unmeaning combinations; and chills the ſocial ardour of the heart, by the conteſt of vanity and intereſt among the players.

However, as there are in all countries giddy and thoughtleſs perſons, I have ſeen Mahometans, who might poſſibly be ſeduced by the example of the Europeans, play, although at a piddling game, when they were not with their women. They know nothing of our cards; but at Bombay, I met with four Arabian merchants, who played with Chineſe cards, ſo large and thick, that not one of the four but had enough to do with both hands. Some young Mahometan merchants, whom I ſurpriſed playing at Bombay, concealed their game with an appear-

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ance of anxiety, till they learned that I was an European. The Greeks are too poliſhed, not to imitate our manners; they ſhew themſelves good Chriſtians, by playing with our cards, and a deep game too.

The inhabitants of the Eaſt have, however, ſome games, more ſuitable to their ſedentary life, and ſplenetic humour, at which they play without keenneſs, and merely to fill up the vacant hours. Such are cheſs, draughts, trictrac. The Arabic names of theſe games, and their antiquity prove them to have been originally introduced from the Eaſt into Europe. If the Mahometans ſhew any degree of paſſion for any one game, it is for cheſs, at which they ſpend, ſometimes, whole days without interruption. But thoſe who enter into the game with this keenneſs and ſerioufneſs, are reckoned dull by their companions. Inſtead of wooden cheſs-boards, they uſe a white linen cloth, with pieces of a different colour ſewed upon it. When the game is ended, the cloth is wrapped up, with the victors and the vanquiſhed, amicably mixed within it.

They have another game, which is played upon boards, marked with two ſquares, one within another, and theſe divided diagonally,—with ſtones or ſhells of different colours. This game has found its way into Europe, where we ſee

people play at it with black and white beans. There are many others, which, being leſs diverſified or ingenious, have not yet reached us. Such are the *Mankale*, which bears ſome reſemblance to cheſs; and *Tabuk Duk*, in which being a mixture of hazard, it bears ſome reſemblance to back-gammon. The hazard depends upon the play of four broad ſticks, half white half black; and the ſides, thus differently coloured, determine, by their combinations, the movement of the pieces upon the board.

A more ancient game is ſtill in uſe among the inhabitants of the Eaſt. The Arabs call it *Lal el Kab*; it is played with ſmall bones of ſheep or goats; and the value of the ſeveral ſtrokes in the progreſs of game is determined by the appearance of one or another of the ſides of the bone above. The elder Greek and Latin authors ſpeak of this game, which muſt have given riſe to the uſe of the dice.

Chap. VIII.

Of the Muſic of the Eaſt.

Among the Turks and Arabs, a man of rank would think it a diſgrace to learn muſic. A certain auſterity in their manners, too, renders this people

people inſenſible to the charms of harmony. The contempt in which the art is held, extends to its profeſſors; and muſicians are accordingly little eſteemed and ill paid. An art thus deſpiſed by the great, cheriſhed or admired by no connoiſſeurs, and not fitted to conduct either to fame or fortune, cannot make rapid advances.

The muſic of the Eaſt, which is thus neglected, is not of the ſame character as ours. It is grave and ſimple, without any complexity of modulation. The ſingers, to gratify the national taſte, are obliged to ſing ſlow, that the ſenſe of the words may be underſtood. I have heard ſeveral Schiechs ſing ſome paſſages from the Alcoran, in an eaſy, natural key. There was ſomething pleaſingly affecting and ſolemn in thoſe pieces of muſic, joined with the words that accompanied them. In my voyage up the Nile, I joined with the ſailors in ſinging amorous ſongs, by alternate couplets, in which they compared their miſtreſſes to the cucumbers of Damaſcus, and the eyes of the gazelle; and praiſed their beautiful yellow hands, and red nails. This chorus of ſingers afforded us no ſmall entertainment.

Airs of that ſimplicity are eaſily learned by heart. The Orientals, accordingly, uſe no notes, but ſing by the ear. I was told, in ſome provinces of Turkey, that there were in Conſtanti-

nople great muſicians, who employed ſecret ſigns in recollecting tunes. But, having made enquiry concerning this, upon my return to that capital, I could find nobody that had the ſlighteſt idea of muſical notes; not even the derviſes of the order of *Merlavi*, who are, however, eſteemed the beſt muſicians among the Turks.

At Bagdad, and at Conſtantinople, I aſſiſted in ſome concerts, which, though not to be compared to thoſe of Europe, were not ill formed to pleaſe an ear unaccuſtomed to the intricacies of the muſical art. What is moſt diſagreeable, at firſt, is to hear all the inſtruments play in uniſon; unleſs it happen, that one or another take the fancy to play a continued baſs, by making an inceſſant repetition.

If the muſic of the Eaſt be not to the taſte of the Europeans, ours is not leſs diſagreable to them. Mr Baurenfiend and I often played upon the violin before Arabs of diſtinction, who came to ſee us. Although they did not openly or directly expreſs their diſapprobation of our muſic, yet they ſaid enough to let us underſtand that it was not agreeable to them, and that they preferred their own country muſic, as more maſculine, and conſequently more excellent. As we were returning home in the dark one evening, during our ſtay at Cairo, from aſſiſting at a concert with ſome European merchants, we overheard an Egyptian

gyptian voice ſinging, and accompanied with a flute. One of our ſervants, enchanted with the ſound, exclaimed, "My God! how fine! God "bleſs you!" We were ſurpriſed, and aſked him what he thought of our concert? "Your "muſic," replied he, "is wild and diſagree- "able; and no man of ſenſe or gravity can take "pleaſure in it."

It ſhould ſeem, from the ſimple conſtruction of their muſical inſtruments, as well as from various other circumſtances, that thoſe are of a very ancient origin, and have been tranſmitted down, without undergoing any remarkable alteration. Several of them are likewiſe common among the inhabitants of the iſles in the Archipelago; as are alſo three different ſorts, with three or four wires, called by the Greeks, *Icitali*, *Semari*, and *Baglama;* and by the Arabians, diſtinguiſhed by the Generic name of *Tambura*, which is common to all muſical inſtruments with wires. The Greeks have a bow inſtrument with three catgut ſtrings, upon which they play with an wooden bow, fitted with horſe's hair, to which they give the neceſſary tenſion in playing, by preſſing it with the little finger; it is called the *Lyra*. Theſe inſtruments are always accompanied with the voice.

Some bow-inſtruments belong in a peculiar manner, to the Arabs; ſuch as the *Semenge*, a

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ſort of bad violin, joined with a drum. Its body is commonly a cocoa nut-ſhell, with a piece of ſkin extended upon it; three ſtrings of catgut, and ſometimes of horſe hair, are fitted to it; and it is played with a bow, not leſs awkward in its form than the Greek *Lyra*. The *Semenge* is the inſtrument of thoſe wandering muſicians who accompany the dancing women. The Arabs give the name of *marabba*, to another violin, with a ſtring of horſe's hair, and a ſkin ſtretched upon the body of the inſtrument. This violin makes a very ſuitable accompaniment to the ſhrill voices of the common ſingers in the coffee-houſes. I ſaw, at *Baſra*, another violin, not unlike the *Marabba* with one ſtring, too, and covered with ſkin, like the drum, and uſed in the ſame way. At Bagdad I heard the drum beat in the European faſhion; a lady at Alexandria put on ſilver nails, and beat it with her fingers.

The Egyptians are fond of noiſy muſical inſtruments; but the inhabitants towards the ſouth of Africa, ſeem to prefer a ſofter ſpecies of muſic. In the hands of a *Barbari*, or native of the kingdom of *Dongola*, I ſaw a ſort of harp that afforded a very pleaſing ſound. The body of the inſtrument was a piece of wood of an oval form, hollowed, with a piece of ſkin ſtretched upon it, and mounted with five catgut ſtrings,

with

with a turning handle, to which theſe were fixed, and by which the inſtrument was tuned. It is played either by pinching the chords with the fingers, or by touching them with a piece of raw leather, in the ſhape of a bow. My *Barbari* acquaintance danced while he played. This inſtrument ſeemed not unlike to David's harp. The *Barbari* call it *Kuſſir;* the Arabs, *Tambura.*

Among the wind inſtruments is the true Turkiſh flute, called *Salamanie,* and in uſe among the *Turcoman* ſhepherds. It is entirely open, and without any reed, ſo that to wind it is no eaſy matter. This is the favourite inſtrument of the *Merlavi* derviſes, who, as they uſe muſic in their acts of religious worſhip, are the beſt muſicians in the Eaſt, and excel eſpecially in playing on the flute. It is made either of a reed, or of a piece of fine wood. I ſaw a peaſant at Cairo having *Pan's flute,* made of ſeveral different pieces of reed.

The *Sumara* is a ſort of flute with two pipes, one of which, the ſhorter, is uſed for playing airs, and the longer, in a continued baſs; juſt like the long pipe in the Bulgarian bagpipe. They have a bagpipe in Egypt, called *Sumara el Kurbe;* but this is not equal to the Bulgarian bagpipe, which affords the fineſt muſic I heard in Turkey. It is true, alſo, that the Bulgarian ſhepherds

ſhepherds have already ſome taſte for the muſic of Europe.

The Aſiatics are fond of accompanying their dancing and ſinging with the ſound of tambourines, in order the better to mark the meaſure. Theſe are of different ſorts; either circular pieces of wood, or earthen pots made for the purpoſe, covered with ſkin, and ſounded with the fingers. The moſt elegant tambourine is the *Doff*, to which the women dance in the harams. The caſtanet is to be reckoned among theſe muſical inſtruments; it is carried by the public dancing girls; beggars, too, and ſome orders of mendicant Mahometan prieſts, carry different horns and drums, which they ſound when they aſk alms.

The military muſic of the Turks is beginning to be known in Europe. That which is to be heard through the Eaſt, however, affords nothing but an unpleaſant, jarring noiſe, and would be entirely unworthy of notice, did it not ſerve to mark the diſtinctions of rank. A Pacha of three tails is preceded by a greater variety of muſical inſtruments, playing martial muſic, than a a nobleman of inferior rank dares uſe, ſo that a perſon's employment may be known by the muſic which goes before him. The principal inſtruments uſed in thoſe martial concerts, are a ſort of trumpet exceedingly noiſy, which is called

led in Egypt *Surma:* the *Tabbel*, or great Turkiſh tabour, which is held horizontally, and ſtruck upon both ſides; a hautboy of an acute ſound, and another that ſounds not unlike our baſſoon. *Laſtly*, they have plates of ſonorous metal, which they ſtrike one againſt another, to mark the cadence (R).

CHAP. IX.

Of Dancing, as it is practiſed in the Eaſt.

A reſpectable Mahometan, who ſhould indulge in dancing, would diſgrace himſelf in the eſtimation of his countrymen. The women, however, value themſelves upon excellence in this exerciſe, and practiſe it without ſcruple, reckoning it their duty to contribute to the pleaſures of their huſbands, by every little art in their power. When by themſelves, too, in an aſſembly conſiſting only of women, on occaſion of a marriage, or any other ſolemnity, they vie no leſs than before their huſbands, in dancing.

A perſon from Tripoli related to me in what manner the women of that city amuſe themſelves upon feſtive occaſions, and I have good reaſon to believe, that the ſame cuſtoms prevail alſo in

Turkey and Arabia; however, I do not pretend to be abſolutely certain; for it is impoſſible to meet with an eye-witneſs of thoſe amuſements. My Tripoli acquaintance had his information from his wife, who ingenuouſly told him whatever he aſked.

No woman would preſume to appear in an aſſembly, if ſhe were not handſome and magnificently dreſſed. If the entertainment happens to be in the houſe of a family of rank, fifty of the greateſt beauties in the city aſſemble, all dreſſed out in great ſplendour. In their train, they bring their handſomeſt ſlaves, who attend in a ſeparate room, to take care of the coffers containing their miſtreſſes clothes. After the ladies have been ſeated for ſome time, and have been ſerved with refreſhments, young girls are called in, to divert the company with vocal and inſtrumental muſic. The moſt diſtinguiſhed lady in the company then riſes, dances for a few minutes, and paſſes into the next apartment, where her ſlaves are in waiting to change her dreſs. She lays all aſide, even her ſlippers embroidered with gold and ſilver, and retains only her headdreſs and bracelets, which are richly ornamented with jewels. In the mean time, the reſt dance, and in their turns leave the room to change their dreſs; and this is ſucceſſively repeated, ſo long, that a lady will ſometimes change her dreſs

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ten times in one night; and put on ſo many different ſuits, every one richer than another. They ſtrive all to command admiration; and their endeavours end, as among us, in jealouſies and grudges.

The Greek women have ſo fully adopted this piece of Eaſtern luxury, that they change their dreſs on the ſlighteſt occaſions. An European ſettled at Conſtantinople, told me, that he had ſeen a Greek lady, the wife of one of his friends, whom he viſited, put on five different dreſſes, in the ſpace of two hours. Theſe inſtances prove the power of inſtinct, and the uniformity of the character of the ſex, all over the world.

The men diſdain to practiſe this exerciſe, but amuſe themſelves ſometimes with ſeeing dancing girls exhibit, who go about, and dance for hire, either in places of public reſort, or in private houſes upon feſtive occaſions. Thoſe dancers are called, at Conſtantinople, *Tſchingane* or gypſies, and at Cairo, *Ghaſie*. They are young married, or unmarried women, belonging to a ſeparate and deſpiſed claſs of the lower people, who intermarry only among themſelves. Their parents are commonly farriers by trade. They are attended only by one man, who plays on the *ſemenge*, and ſometimes by an old woman, who plays on the tambourine, and appears to watch over their conduct; they are ſaid, however, not

to be of the moſt demure and rigid virtue. Yet no married Mahometan incurs any obloquy by carrying them to dance in his houſe; and they go wherever they are well paid. But an unmarried Mahometan dares not invite them to his houſe; and we never met with any of them in the houſes of any of the French merchants, who, by a regulation of their ſovereign, are all reſtricted to celibacy.

At firſt, we never ſaw them but by accident, and in a public houſe without the city; but, towards the concluſion of our ſtay in Egypt, we had better opportunities of gratifying our curioſity. A great part of the houſes in which the Europeans live, ſtand along the great canal which paſſes through Cairo: and thoſe *Ghaſi* accordingly derive their beſt profits from dancing oppoſite to theſe houſes in the canal, when it is dry, before the opening of the dyke. At that period, we made ſometimes one troop, ſometimes another dance before us. We needed ſuch amuſements to divert the gloomy ideas which the proſpect of our departure raiſed in our minds. Yet, however much diſpoſed to receive entertainment, they did not pleaſe us at firſt; their vocal and inſtrumental muſic we thought horrible, and their perſons appeared diſguſtingly ugly, with their yellow hands, ſpotted faces, abſurd ornaments, and hair larded with ſtinking pomatum.

But,

But, by degrees, we learned to endure them, and for want of better, began to fancy ſome of them pretty, to imagine their voices agreeable, their movements graceful, though indecent, and their muſic not abſolutely intolerable.

There is nothing peculiar in the dreſs of theſe women; when dancing, they throw up their veils, and leave them to float on their ſhoulders. They wear a petticoat reaching ſcarcely under the knee, open behind, and fixed by a broad girdle with two large buttons. As they were deſcribed to me, the *Tſchingane* dance at Conſtantinople, juſt like *Ghaſie* at Cairo. Mr Bawrenfiend made a drawing of a party of the latter, with the man who plays to them upon the *ſemenge*, and the old woman who beats the tambourine.

The Chriſtians in the Eaſt have different ſpecies of dancing and muſic, according as they belong to one or another nation. At *Moſul*, I ſaw Jacobites and Neſtorians dance at one of their feſtivals. None of them all are either ſo fond of dancing, or dance ſo well as the Greeks. They dance round in a ring, with ſome pretty woman leading the dance. The Wallachians and Bulgarians have likewiſe their national dances; but theirs are not equal to thoſe of the Greeks.

It is always prudent to accommodate one's ſelf to the manners and opinions of the country in

in which one lives. The Europeans at Conſtantinople obſerve not this rule. They divert themſelves in the capital of the Ottoman empire, as they would at Paris or London. They have neither play nor opera, but they often give maſked balls at Pera and Galata. The Mahometans have an averſion for theſe amuſements; and, as none but the very loweſt among them dance, they extend their contempt to dancers in general, whom they look upon as perſons of no morals or education. The promiſcuous dancing of the two ſexes, which they mentioned to me with horror, renders our balls abſolutely deteſtable in their eyes. The Europeans, who live among Mahometans, would be more beloved and reſpected, if they did not vilify themſelves in the eyes of the Orientals, by amuſements which they might eaſily ſpare.

An anecdote was told me of a Turk, who, upon his return from Italy, where he had ſeen the Carnival, imagined that the Chriſtians became mad at a certain ſeaſon of the year; and recovered their wits by putting aſhes on their heads. This ſtory, whether true or fiction, is to be found in Monteſquieu's Perſian Tales.

CHAP.

CHAP. X.

Public Shews of the Eaſt.

WE did not expect to ſee a play in Egypt: But there was in Cairo a numerous company of players, Mahometans, Chriſtians, and Jews, at the time of our arrival in that city. Their appearance beſpoke their poverty. They played their pieces, wherever they were invited, for a moderate hire. They exhibited in the open air. The court of the houſe was their theatre; and a ſcreen concealed them from the audience, when they changed their dreſſes. Several European merchants had lived long at Cairo without ſeeing an Egyptian play; and we therefore invited the company to the houſe of a married Italian: But we were not much gratified either by the muſic or the players.

The piece was in Arabic. I was not then ſufficiently maſter of this language to underſtand the dialogue; but the fable was explained to me. The principal character was a female; but was acted by a man in woman's dreſs, who had much to do to hide his beard. This heroine enticed all travellers into her tent; and, after robbing them of their purſes, cauſed them to be

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beaten off. She had already plundered a good many, when a young merchant, weary of the inſipid repetition of the ſame tricks, expreſſed aloud his diſapprobation of the piece. The other ſpectators, to ſhew that their delicacy was not inferior to his, joined his expreſſion of diſapprobation, and obliged the players to ſtop, although the piece was not more than half done.

If few plays are repreſented in Cairo, puppet-ſhews are, however, very common, and are to be met with through all the ſtreets. This exhibition is repreſented upon a very narrow ſtage, a ſort of box which a ſingle perſon can eaſily carry about, and into which the performer goes. He ſends forward his figures through holes in the coffer, and makes them perform the neceſſary movements by means of wires paſſing through the grooves in the lid of the box. With an inſtrument in his mouth, he gives his voice a ſhrillneſs anſwerable to the ſize of the figures. The whole together might merit attention, were not the pieces, which the taſte of the ſpectators in Cairo requires to be performed, abſolutely execrable. The puppets begin by paying compliments, quarrel by degrees, and end with beating one another.

The magic lanthorn is a favourite amuſement in the Eaſt. I was not, however, fond of ſuch entertainments; as their ſcope was always to

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turn the dreſs and manners of the Europeans into ridicule.

Jugglers are to be ſeen in all the more public ſtreets; who amuſe the people by tricks that are thought wonderful in Egypt, but would not be reckoned ſo in Europe. One of thoſe fellows drew great admiration by means of an intermitting fountain, the ſecret of which is not underſtood in thoſe countries, and which appeared therefore to ſtop and flow at his pleaſure. Thoſe jugglers are paid by a voluntary contribution of the ſpectators, but that ſo moderate, that they can ſcarce live by their profeſſion.

Monkies, dreſſed up like human beings, contribute likewiſe to the amuſement of the populace. They are of that ſpecies which abound in the foreſt of Yemen, and diſcover extraordinary intelligence and docility. This animal ſeems naturally fond of dancing. A captain, in the ſervice of the Eaſt India Company, informed me, that he had often made his drums enter ruinous pagodas, where monkies were the ſole inhabitants; and that, at the ſound of the martial muſic, even the mothers, with the young in their arms, left their holes, and ſome hundreds of theſe animals would join at once in a dance. The long robes worn in the Eaſt would be an incommodious dreſs for monkies: they are therefore clothed like Europeans; a cuſtom which

encreaſes the contempt with which the Orientals are otherwiſe ſufficiently diſpoſed to regard our manners: A monkey, with his tail, appears to them no unfit repreſentation of an European with his head uncovered, wearing a ſword in a horizontal poſition, the end of which appears behind, iſſuing from beneath his clothes, and in all other reſpects in full dreſs.

Thoſe who lead about beaſts for exhibition, have often likewiſe aſſes and ſheep, whom they have taught to perform certain little diverting tricks. Another thing, at which we were at firſt not a little ſurpriſed, was to ſee ſerpents dance. But, upon becoming better acquainted with the inſtincts of this animal, our aſtoniſhment ceaſed. The ſerpent ſeems to have a natural taſte for ſounds; at the beat of the drum, it raiſes its head, and erects its body, making, at the ſame time, a certain movement which is called its dancing.

I ſaw a man of a ſingular character, who exhibited himſelf for a ſhew in the ſtreets of Cairo. He was a beggar, who, to move compaſſion, diſplayed a huge chain, which he pretended to have borne in captivity at Malta. He enumerated, in a piteous tone of voice, what miſeries he had ſuffered in ſlavery among the barbarous Europeans. What he complained moſt of, and what ſeemed to excite the greateſt horror in his

his hearers, was, that he had been obliged to keep ſwine, and to ſleep at night in the ſame ſty with thoſe impure animals. People of ſenſe, indeed, heard him with indignation; but his narrative failed not to inſpire the populace with abhorrence for the Chriſtians.

CHAP. XI.

Marriages of the Egyptians.

THE ſecrecy which is obſerved with reſpect to every thing that paſſes in the *harems*, or regards the women, rendered it impoſſible for me to obtain particular information concerning the ceremonies of marriage among the Egyptians. I can only deſcribe what I ſaw in a public proceſſion at Cairo, on the occaſion of a marriage. Mr Baurenfeind made a drawing of the proceſſion.

The bride, cloſely covered from head to foot, walked under a canopy borne by four men, between two women, who conducted her. Several ſlaves walked before, ſome playing on the tambourine, others bearing fly-flaps, and others ſprinkling ſcented waters. She was followed by a number of women, and by ſome muſicians,

riding upon aſſes. A number of ſervants attended; and, as they paſſed on, performed feats of ſtrength and agility. All the women in the proceſſion cried inceſſantly, *Lu, Lu, Lu*; an exclamation expreſſive of joy, among the Mahometans. If the proceſſion take place at night, ſlaves attend with flambeaus.

We met, one day, an Arab bride near Alexandria. She rode upon a camel, and behind her followed her dowry in cattle and furniture. The proceſſion marched on ſlowly, and ſtopped ſometimes, to diſplay itſelf. As it proceeded, muſic played, guns were fired, and the women raiſed continued ſhouts of joy.

SECTION

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Procession at an Egyptian Marriage

SECTION V.

EGYPTIAN ANTIQUITIES.

CHAP. I.

Egyptian Antiquities in General.

OF all countries in the known world, Egypt preſents to curious obſervation the greateſt number of monuments of remote antiquity. Various cauſes concur to give this country the advantage in this reſpect over every other part of the globe.

A potent, rich, and enlightened people, are naturally led to leave ſome marks of their exiſtence, and ſome proofs of their proſperous condition that may deſcend to the lateſt poſterity. We know, by the unanimous teſtimony of the ancients, that the Egyptians have been, from time immemorial, a poliſhed and and flouriſhing nation, before the comparatively recent period which

which we regard as the æra of ancient hiſtory. Three thouſand years have elapſed, ſince the memory of the authors of many of the celebrated works in Egypt, was loſt from among the traditions of prieſts. So ancient a people muſt undoubtedly have had a great ſhare in the firſt population, and the civilization of the ſouth of Europe. All hiſtorians agree concerning the ſplendid exploits of the ancient Egyptians; and of ſuch a people there cannot but remain ſome veſtiges in the country which they inhabited.

It is true, that we have many deciſive proofs of the exiſtence of other nations in the remote ages of antiquity, as powerful as the Egyptians, and even more enlightened. Yet, of thoſe nations, no veſtige remains; their buildings, and other public works, are totally effaced. The country which they cultivated and embelliſhed, is, at preſent, a barren deſart, deſtitute of every remain that might mark its ancient ſtate, and inhabited, or rather ravaged, by wandering barbarians (s).

Some phyſical cauſe muſt, therefore, have contributed to the preſervation of the antiquities of Egypt. Such a cauſe is diſcernible in the nature of the climate and of the ſoil. The air is dry; rain ſeldom falls, and froſt is unknown. Wet and cold, therefore, whoſe deſtructive agency

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waſtes away, even the moſt ſolid works of human conſtruction, have here no influence.

The ſoil of Egypt, too, might furniſh the inhabitants with the moſt durable materials for building. Through Lower Egypt, and in the riſing ground on its confines, calcareous ſtones are found, of a particular ſpecies and full of ſmall cavities. But, of theſe, no building, except the pyramids, has been conſtructed. In Upper Egypt, again, where the ſurface is unequal and elevated, are granites of all colours, the hardeſt known. The ranges of mountains are compoſed of granite; and it was therefore eaſy for the Egyptians to employ in their buildings large maſſes of ſtone, of a nature the moſt proper to reſiſt the influence of all unfriendly agency, whether phyſical or moral. The modern inhabitants of Egypt cannot break a column of granite, to employ it in building a cottage, as thoſe of other countries break pillars of marble, for ſimilar purpoſes.

Beſides, the ancient Egyptians appear to have ſpared no expence or pains, in order to confer durability on the works which they reared. Their pieces of ſculpture are all ſaliant, and all of a ſize and ſolidity, unuſual in the buildings of the other nations of antiquity. The inſcriptions, although on ſo hard a ſpecies of ſtone, are

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ſo deeply engraven, that the authors muſt certainly have intended them never to be effaced.

Upper Egypt being more elevated than the Lower, muſt have been firſt inhabited. It ſeems to have been the principal ſeat of the ancient Pharaohs, who were ſo powerful and magnificent; for in it are the moſt numerous and moſt ſuperb monuments of antiquity to be found. Many travellers have deſcribed theſe intereſting ruins. Pococke and Norden are the moſt eminent. They have carried their reſearches fartheſt, and have given the moſt exact and particular deſcriptions.

I had not great opportunity of examining the curious antiquities of Egypt. All that I could bring away, was a few of the figures that were worſhipped as idols, of bronze and burnt clay: and theſe do no credit to either the taſte or the ſkill of the Egyptian artiſts. In general, it appears, that this nation never excelled in the arts of deſign. Their paintings are remarkable for nothing but glaring colours; and their ſculpture is equally faulty in the deſign, and in the figures.

CHAP. II.

Of the Pyramids.

OF the antiquities of Egypt, the moſt aſtoniſhing, are, doubtleſs, the Pyramids. The eye, if not pleaſed, is at leaſt ſingularly ſtruck by the appearance of thoſe enormous maſſes.

The three principal pyramids are ſeen from Cairo; and every ſtranger who arrives in that capital is tempted to approach and examine them. We have a number of deſcriptions of theſe pyramids already, and I ſhall not encreaſe the number. I ſhall only mention ſome obſervations in which I am obliged to differ from thoſe who have gone before me.

The pyramids ſtand upon the firſt hill between Cairo and the weſtern bank of the Nile. In going thither from *Geeſh*, we paſs a conſiderable arm of that river, over two beautiful bridges, conſiſting each of ten arches. Between the two bridges is a long dyke, of ſubſtantial maſonwork. Several travellers repreſent the bridges as works of the ancients. But the Arabic inſcriptions upon them, prove them to have been built by the Mahometans.

The traveller is aſtoniſhed, and feels his imagination in ſome meaſure expanded, when he arrives at the foot of thoſe prodigious maſſes. It is from this circumſtance, I ſuppoſe, that the pyramids are thought much higher, on a firſt view, than they actually are. My firſt care was to meaſure them. This I performed with all the exactneſs poſſible, amongſt a crowd of jealous and troubleſome Arabs, by whom I was ſurrounded; and found the largeſt and foremoſt pyramid to be four hundred and forty feet. I was ſurpriſed to find the reſult of my meaſurement ſo different from what many other travellers had given out to be the height of this pyramid; and was for ſome time uneaſy about communicating it to the public. Upon my return to Europe, I found in the *Deſcription of the plains of Heliopolis and Memphis by Mr Fourmont*, the following paſſage: "Lord Charlemont, who "arrived in Egypt, while I was there, told me, "that he had meaſured the height of the fore-"moſt pyramid, and aſſured me, that it was on-"ly four hundred and forty four feet." The agreement of this meaſurement with my own, rendered me leſs doubtful of the correctneſs of my operations.

Thoſe enormous maſſes are built of ſoft calcareous ſtone, of the ſame nature as the rock on which they ſtand. It is preſumeable, then, that

that all the poliſhed ſtone has been taken from the ſame place, and wrought at ſmall expence. The fondneſs for the marvellous, therefore, ſo common to travellers, has cauſed them to magnify the expence and labour which thoſe mountains of hewn ſtone muſt have coſt. With the help of natural philoſophy and natural hiſtory, wonders of all kinds are reduced to their true value.

To enhance the high ideas which they hold out, of the magnificence of thoſe monuments; various writers repreſent the pyramids as having been once coated upon the outſide with marble. But, of this, I could not, by any pains, diſcover the ſlighteſt veſtige. Beſide the third pyramid, indeed, ſome pieces of granite are to be ſeen; but theſe are neither large, nor numerous enough, to afford reaſon for ſuppoſing, that even one pyramid could be covered with them. Thoſe blocks might perhaps ſerve as ornaments, and might poſſibly bear the inſcriptions, of which none are, at preſent, diſcernible on the pyramids.

I entered the foremoſt pyramid, and examined the large chamber, with the coffer in it, of which all travellers ſpeak. But I did not ſee the ſecond chamber, which was diſcovered immediately after our departure, by Mr Daviſon, who had accompanied Mr Montague into E-

gypt. That chamber is thirty feet above the firſt, and as large, but not ſo lofty in the roof.

The famous Sphinx is ſinking ſtill deeper in the ſand; and a great part of the body is already buried. It ſeems to be formed out of the rock upon which the pyramid ſtands; a circumſtance which confirms my conjecture concerning the place from which the ſtones for building the pyramids were quarried. I found the chin of the Sphinx to meaſure ten feet ſix inches in height; and the whole length of the countenance nearly eighteen feet.

The memory of the authors of theſe ſtupenduous and fantaſtic monuments has been loſt ſome thouſand years ſince: the pyramids are viſibly decaying, and muſt periſh in their turn; although, if we may judge of the future by the paſt, ſeveral thouſand years muſt ſtill elapſe before their entire decay.

Chap. III.

Of the Hieroglyphics.

The moſt judicious and enlightened authors of antiquity, a part of whom had travelled in E-

gypt,

gypt, ſpeak of this country in the moſt favourable manner. They celebrate the wiſdom of its Government, and the knowledge of its inhabitants. Such a country, which muſt afford ſo much information concerning the earlieſt revolutions of human ſociety, may well engage our particular attention. It is natural for us to wiſh to know its hiſtory and inſtitutions.

That we are at preſent ignorant of all theſe things, is not the fault of the Egyptians: no people on earth were ever more anxious than they to tranſmit to poſterity the memory of their revolutions, and of their knowledge too, perhaps. No country in the world contains more inſcriptions engraved on ſtones of the moſt durable nature, than Egypt. But, this pains to inform us has been rendered fruitleſs by the imperfection of the mode of writing this people employed. Inſtead of characters expreſſive of the different ſounds in their language, or ſigns marking each a ſyllable, with a determinate idea affixed to it, ſuch as the Chineſe uſe; the ancient Egyptians made uſe of emblems, to mark ideas ſomehow referable to them, although by a very forced and diſtant analogy. This is what we, after the Greeks, call hieroglyphic writing.

As the relation between allegorical figures and the ideas which they are employed to repreſent, cannot be at all times equally evident; and as they

tney depend often upon the way of thinking peculiar to thoſe by whom the ſigns were invented, it is plain, that writing of this ſort cannot be legible without a key to explain the original ſignification of the characters. Some of the ancients have, indeed, explained a few of thoſe ſymbols; but we meet with an infinite number of which nothing can be known. The hieroglyphics, therefore, cannot be decyphered, becauſe we want the proper key.

When the *Tablet of Iſis* became firſt known in Europe, ſome learned men attempted to explain it by gueſſing from one figure the meaning of another; but their data were inſufficient.

Yet, I would willingly hope, that the key to thoſe myſterious writings of the ancient Egyptians may yet be recovered. Various learned men have diſplayed aſtoniſhing ſagacity and penetration in decyphering inſcriptions in unknown languages, where there has been a conſiderable quantity of characters for them to exerciſe their conjectures upon. Travellers ſhould therefore collect as many as poſſible of the hieroglyphic characters, and publiſh them carefully, that we may thus be furniſhed with more points of compariſon for thoſe ſymbols, through a greater variety of combinations.

The ſtudy of the ancient language of Egypt would be equally neceſſary for this purpoſe. I

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ſuſpect that the true nature of the hieroglyphics has hitherto been miſtaken, while all the ſymbolical figures and characters have been ſuppoſed to be of the ſame ſort. After copying a conſiderable number of hieroglyphics from obeliſks, ſarcophagi, urns, and mummies, I began to think I could perceive plainly that the large figures were emblems of which the ſmaller might afford an explanation. I thought I could alſo diſtinguiſh, in theſe ſmaller hieroglyphics, ſome marks of alphabetic characters, or at leaſt of a mixed ſpecies of writing, bearing ſome reſemblance to the alphabetical. Wherefore, by the ſtudy of the language of the Pharoahs, we may come, with more eaſe, to decypher theſe ſmall characters.

The hieroglyphic inſcriptions are found chiefly in Upper Egypt, where all the monuments, and even the walls of thoſe ſuperb temples, which are ſtill ſtanding, are covered over with inſcriptions of this ſort. It is no leſs common upon the tombs of the mummies at *Sakara*. The embalmed bodies have covers full of hieroglyphics; and the ſepulchral urns are marked with them. Such as have been painted upon wood and cloth are in as good a ſtate of preſervation as thoſe which are engraven upon ſtone. It is very probable, that, in the caverns of Sakara, if

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theſe were examined, there are other more precious antiquities.

To collect theſe ſcattered remains, would be a matter of great importance. But travellers ſeem to have neglected this care; or at leaſt to have miſemployed their pains upon it. They ſatisfy themſelves with examining what can be ſeen for money, by paying an infidel guide. But, they uſe no means to gain the friendſhip of the Arabs who rule in Upper Egypt. Without the good will of this jealous race, it muſt be impoſſible to make ſuch reſearches with eaſe or ſecurity. The Arabs, if cured of their natural diſtruſt, would aſſiſt, inſtead of obſtructing the curious reſearches of ſtrangers. But a perſon, who would gain their friendſhip, muſt ſtay longer in this country than is common for that tribe of travellers who go into Egypt, merely that they may ſay that they have been there.

Other travellers are too indolent to take the trouble of copying theſe ſtrange and fantaſtic characters. This taſk became irkſome to me, too, at firſt; but, in a ſhort time, the hieroglyphics became ſo familiar to me, that I could copy them with the ſame eaſe as alphabetic characters, and found the taſk an amuſement inſtead of a toil.

But one cannot engage, particularly in ſuch purſuits, without expoſing one's ſelf to a variety

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of inconveniences among an ignorant race, who regard Chriſtians with diſtruſt, and are always ready to inſult or abuſe them. But we often bring ſuch troubleſome accidents upon ourſelves, by neglecting to acquire a ſufficient knowledge of the manners and language of the country.

I myſelf often met with ſuch inconveniences, in copying hieroglyphics at Cairo, where the people are more miſchievous in their diſpoſitions than in the country. Going to make a draught, at one time, of a piece of curioſity that ſtruck me, I carried with me a *Mullah* for protection. The ſtreet in which it ſtood was very much frequented; and a crowd of people drew round us; but, without offering any inſult, only admired my European dexterity in writing with a pencil without ink. A *Saradgi*, however, one of a body of ſoldiery, ſomewhat of the character of huſſars, in the ſervice of the Beys, came up, and, to ſhew his conſequence, attacked me with abuſive language. The *Mullah* adviſed me to go away, before the fellow ſhould proceed to ſtrike me. I returned at another time; and, to ſecure myſelf againſt a ſimilar interruption, gave a trifle to a ſaradgi, who was ſtanding near. But another ſaradgi came up, and aſked me who had given me permiſſion to write there? He whom I had paid, anſwered, "His maſter." The other replied,

that "*his* maſter forbade me." A third time, I returned, and had nearly finiſhed my copy, without diſturbance, when the *Imam* of a moſque obſerved how I was employed, and made a noiſe that obliged me to retire. Thus ſhould I have been diſappointed of my purpoſe, if I had ſuffered myſelf to be diſcouraged, and not oppoſed coolneſs and patience to their teazing and miſchievous arts.

At another time, when I was drawing ſketches of ſome fragments that ſtood before the governor's houſe, I was ſuffered to proceed, without interruption, for ſeveral hours. But at laſt the governor ſent a ſaradgi to carry me before him. When I appeared, he aſked my reaſon for copying the Pharaonic inſcriptions. When I had explained it to him, he took my paper, and ſhewed it to the nobles about him, who laughed at the vain curioſity of the Europeans. The Saradgi carried away my paper; and, when I aſked it from the governor, he told me, that I might have it from the Saradgi, when I choſe. This I underſtood to be a hint to give the fellow a preſent; and accordingly preſented him with a crown; upon which I had my paper reſtored, and obtained leave to copy the reſt of the inſcription.

That which is the greateſt curioſity, and contains the greateſt number of hieroglyphics, is, a coffer

coffer of black granite, ſeven feet long, ſtanding near the old caſtle, *Kalla el Kabſch*. It was this coffer that I had to come and go ſo often to, before I could get a drawing of it made. Pocoke and Maillet mention it by the name of the *fountain of treaſures*, or the *fountain of lovers*. A part of thoſe inſcriptions is covered over with plaſter; for this fine piece of antiquity now ſerves as a ciſtern for water. This coffer ſeems to have been the coffer of ſome perſon of diſtinction.

A ſimilar coffer was dug up twenty years ago, and was conveyed to Cairo, to be placed in a moſque. But it was was broken in bringing it aſhore at Bulak. The fragments were placed around a tree before the governor's houſe; and while they were in that ſituation, I made a draught of them.

I was told, that ſimilar coffers ſtood at the entrance of ſeveral other moſques, containing, in like manner, hieroglyphic inſcriptions. But, not being permitted to approach thoſe moſques, I could learn nothing poſitive about them.

I copied the inſcriptions from a broken obeliſk, and from ſome urns of white alabaſter, of which Norden has given repreſentations. The French conſul permitted me to make a drawing of a very intereſting piece of antiquity at his houſe. It was the wooden lid of a coffin that

had contained a mummy, and was covered all over with hieroglyphics, and with other characters that had ſome appearance of being alphabetical. But as Cairo was not the place in which ſuch inſcriptions were to be found in the greateſt abundance, I could not copy ſo many of them as I ſhould have wiſhed.

To facilitate the explanation of the hieroglyphics, I have made out a table of ſuch as occur moſt frequently in all inſcriptions. It may be farther remarked, that certain figures or characters occur oftener upon the obeliſks, and others, again, upon the fragments of tombs. This fact may be of ſome uſe in helping to an underſtanding of the meaning which they were intended to convey (u).

SECTION

SECTION VI.

JOURNEY FROM CAIRO TO SUEZ AND MOUNT SINAI.

CHAP I.

Preparations for our departure.

ALTHOUGH the chief object of our voyage was to visit Arabia, we were unwillingly detained in Egypt for nearly a year. Several circumstances obliged us to this involuntary delay.

On account of the pretended sanctity of the pilgrims, Christians are prohibited from travelling to Arabia by land, with the caravan for Mecca. They are under a necessity, therefore, of waiting till the season when the Red Sea becomes navigable, and vessels sail from the harbor of Suez for Jidda.

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While we waited these opportunities, we found it equally impossible to visit mount Sinai, or *Jibbel-el-Mokatteb*, the celebrated hill of inscriptions, both of which we designed to examine. The Egyptians had been at war, during all the last year, with a small tribe of Arabs who dwelt in the environs of *Tor*, which rendered such a journey impracticable before the return of the caravan from Mecca, the conductor of which had been commissioned to negotiate a peace with the offended Arabs.

This skirmishing war had arisen from the intemperate rapacity of the Arabs, who gain their livelihood by hiring out camels, and carrying goods between Suez and Cairo. A number of vessels laden with corn, are sent every year from Egypt to Mecca. One of these vessels had anchored near Tor, to take in water, which is better and cheaper there than at Suez; and the Captain had made his whole crew go on shore. The Arabs could not resist such a temptation; but seized the Captain and the sailors, and plundered the vessel. While this supply of provisions lasted, they gave themselves little concern about the resentment of the Egyptians. But, when they had used all the corn, and durst no longer go to Cairo, for fear of having their camels taken from them, and being otherwise punished, they found themselves much at a loss for

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the means of ſubſiſtance. They began, therefore, to pillage the caravans which go and come regularly between Suez and Cairo. They had even the confidence to repreſent to Government, that they would continue to rob the caravans, till an amneſty ſhould be granted them for what was paſt, and ſecurity given that they and their camels might come and go in ſafety.

So feeble is the authority of the Sultan who calls himſelf ſovereign of Egypt, that an handful of raggamuffins ventured to brave the pride of the Ottoman throne, and came off with impunity. To reſtore peace and ſecurity, the regency at Cairo found themſelves obliged to empower the Emir Hadgi to make the conceſſion which the Arabs required. The treaty was accordingly concluded at a place where the caravan halted, on their return from Mecca.

Aſſoon as we received notice of this event, by the diſcharge of a cannon upon the arrival of a courier with the news; we immediately prepared to ſet out. Preparations for ſuch a journey as that which we propoſed to make, would not occaſion much trouble in Europe; but in the Eaſt, make a very ſerious and difficult concern. They merit a place here: for an account of them may contribute to the fuller repreſentation of the manners of the Eaſt, and will ſhew what

what a variety of means muſt there be employed to obtain the common conveniences of life.

A traveller, although he know a little of the language, cannot want ſervants, who muſt have been previouſly in thoſe parts which he means to viſit. With ſuch, we were ill provided. Our Swediſh ſervant was as much a ſtranger as we ourſelves; we had a Greek cook who had lived long enough in Cairo, but had never been out of Egypt; an interpreter to aſſiſt our phyſician in his practice, who was a renegado Greek, and had never travelled before; and a young Jew of Sana, who had before travelled the ſame road upon which we were entering, but was regarded with ſovereign contempt by the Mahometans, on account of the nation to which he belonged. None of theſe could be of much of ſervice to us, in our intercourſe with the Arabs.

We had ſo much the more occaſion to ſupply ourſelves carefully with proviſions and articles of furniture; ſome of which might be uſed, with advantage in Europe, in military expeditions. In the deſarts through which we were to travel, a tent and beds were indiſpenſibly neceſſary. We had a neat collection of kitchen utenſils made of copper, and tinned without and within. Inſtead of glaſſes which are ſo liable to be broken, we uſed alſo copper bowls completely tinned. A bottle of thick leather ſerved us

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as a caraffe. Our butter we put up in a leathern jar. In a wooden box, covered with leather, and parted out into ſhelves, we ſtored our ſpiceries of all ſorts; and in another ſimilar box, we laid our candles; in the lid of the latter, we fixed an iron ſocket which ſerved us for a candleſtick. We had large lanthorns of folded linen, with the lid and bottom of white iron. For a table, with table linen, we had a round piece of leather, with iron rings at certain diſtances round it, through which cords were paſſed, after our meals, and the table hung, in the form of a purſe, upon one of our camels. But we imprudently put our wine into great flaſks, called in the Eaſt *Damasjanes*, and large enough, each of them to contain twenty ordinary bottles. Theſe vaſes are very liable to be broken by the jolting of the camels, as we found by the loſs of a part of our wine. It is much better to put your wine, when you are to carry it upon camels, into goat's ſkin bottles. This ſpecies of veſſels, may, at firſt, appear little ſuitable for the purpoſe; but they communicate no bad taſte to the liquor, if the ſkins have been properly dreſſed. The ſame veſſels anſwer beſt to carry the ſtore of water that is requiſite in travelling through dry and deſart countries.

My companions hired horſes. But I, out of curioſity, preferred a dromedary, and found no

reaſon to repent of my choice. On a camel, the ſaddle is always open above, that it may not hurt the bunch of the animal; but a dromedary's ſaddle is made like a horſe's, and covers the bunch. The dromedary, as well as the camel, kneels to receive a load, or a rider upon his back. At a certain ſignal, he droops his head and neck, ſo that one can alight and remount whenever there is occaſion, without making the animal ſtop. I ſpread my bed clothes upon my ſaddle, and was thus enabled to change my poſture, and to ſeat myſelf ſo as to avoid the direct impulſe of the ſun's rays. A dromedary walks with long and regular ſteps, and the rider, of conſequence, feels the motion no otherwiſe than if he were rocked in a cradle. When my companions, who rode on horſeback, were weary and faint by the fatigue of riding, and by the exceſſive heat, I found myſelf as little fatigued as if I had ſitten all day at my eaſe, in a chaiſe.

CHAP. II.

Voyage from Cairo to Suez.

THE caravan with which we had deſigned to travel, waited a long while for the concluſion of peace

peace between the Governors of Egypt and the Arabs of Tor. A diſcharge of cannons, on the 27th of Auguſt 1762, gave us notice of the return of the caravan from Mecca, and, by conſequence of the concluſion of a peace, which would render the road ſecure, by which we were to travel. We went immediately to find the Schiech from whom we had hired our beaſts for the journey. He had pitched his tent near the village of *Seriagus*, where he, with his party, lay encamped, till we ſhould find it proper to ſet out. But no body muſt ſtir on that day.

When large caravans paſs through the territories of the independent Arabs, they have at their head a *Caravan-Baſchi*, whoſe buſineſs is to guide the caravan, and to treat with the princes who may exact duties for the liberty of paſſing through their dominions. This chief regulates the departure of the caravan, its journies, and the times at which it is to reſt. But ſmall caravans, ſuch as ours, whoſe expeditions are ſhort, have no ſuch guide. The chief merchant in the party, always halts and proceeds as he pleaſes, and the reſt follow his example. When none of the merchants in the company is conſiderable enough to have this influence, the Arab who has moſt beaſts of burden, regulates the reſt. We did not know the preciſe time at which we

were to ſet out, till the 28th of Auguſt, when we ſaw troops of paſſengers begin to move.

Our caravan had no very formidable aſpect. Being in haſte to ſet out from Cairo, before the great caravan, which goes always to Suez, immediately after the departure of the veſſels, we had not more than forty camels which were loaded with corn and materials for building. Three or four camels were employed in carrying an anchor. I have already had occaſion to remark, that carriages are unknown in Egypt and Arabia.

We could not have been very formidable to any that might have been diſpoſed to attack us. Our camel-drivers, who were but few, carried broken guns, and ruſty or pointleſs ſabres. A few Schiechs, indeed, to whom the moſt of our camels belonged, carried complete armour, and rode upon dromedaries. But we could not truſt to them for defence; for no Arab will willingly riſk his life to ſave a Turk. It was our part, therefore, to keep in the middle of the caravan, and on no account to leave them, or encamp apart, unleſs we wiſhed to be plundered. In ſome places, where the danger was leaſt, my comrade and I ventured to go before the main body of the caravan, to reſt and enjoy purer air for a little.

Leaving

Leaving Seriagus on the evening of the 28th of Auguſt, we paſſed near by a large village, called *Hanſke*, after which we returned into the great road, and about eleven at night, encamped in a place, named *Fl Kirn bebad*. The great road conſiſts of a number of parallel paths, formed by camels who travel in files, juſt as they pleaſe. Two miles from Cairo, we ſaw a ſquare area incloſed within a wall, ſeveral feet high, in which the principal inhabitants of Cairo aſſemble to receive the Emir Hadgi, at his return from Mecca. From this place to *Adgerud*, within four leagues of Suez, the country is abſolutely a deſart; for the ſpace of three and twenty leagues, neither houſes, water, nor the ſmalleſt ſpot of verdure being to be ſeen.

On the morning of the 29th, we decamped arly, after taking a very ſlight refreſhment. We travelled onwards, thirteen leagues, croſſed the mountain of *Wehbe*; and about ſunſet, encamped near the hill of *Taja*. The great caravan from Mecca had paſſed on the preceding night; but they travelling farther than we to the ſouth, we had, in conſequence of this, failed to meet them.

On the 30th of Auguſt, likewiſe, we ſet out early, and proceeded to Adgerud, where travellers are induced to halt, by finding water fit for drinking. Adgerud is a ſmall caſtle, that has been

been built by the Turks for the protection of the road, and the preſervation of the wells between Suez and the entrance into the deſart. Although built only about the end of the ſixteenth century, it is now ruinous. Within three hours, we reached *Bir Suez*, where are two deep wells, ſurrounded with walls, and ſhut up with ſtrong gates, to exclude the Arabs from the water. This water, although bad, and almoſt unfit for human uſe, is however precious to the inhabitants of Suez, as it ſerves for their cattle. It is drawn from the wells in leathern buckets. Bir Suez being only a league from Suez, we reached that city in good time. By my obſervations, it is thirty two ordinary leagues, or three and twenty German miles from Cairo.

Caravans uſed formerly to travel by *Koſlum*, a city that ſtood farther to the north of the Arabic gulf, and of which conſiderable ruins ſtill remain. In former times, ſhips entered the harbour of this city, which was famous among the Arabians. But the waters of the Red Sea having here ſubſided within their ancient limits, this harbour was of neceſſity deſerted, and that of Suez conſtructed. It appears, from the relations of the earlier travellers, that the city of Suez was not in exiſtence in the end of the fifteenth century. It is firſt mentioned in the beginning of the ſixteenth century, and Suez is therefore

therefore to be conſidered as a city of modern origin.

Chap. III.

Of the City of Suez.

The city of Suez ſtands upon the weſtern ſide, but not juſt upon the weſtern extremity, of the Arabic gulf. It is not ſurrounded with walls; but the houſes are built ſo cloſely together, that there are only two paſſages into the city, of which that neareſt the ſea is open, the other ſhut by a very inſufficient gate. The houſes are very ſorry ſtructures; the kans being the only ſolid buildings in the city. Hardly any part now remains of the caſtle which the Turks built upon the ruins of the ancient Kolſum.

It is very thinly inhabited. Among its inhabitants are ſome Greeks, and a few families of Copts. But, about the time of the departure of the fleet, it is crowded with ſtrangers.

The ground lying around it is all one bed of rock, ſlightly covered with ſand. Scarce a plant is to be ſeen any where in the neighbourhood. Trees, gardens, meadows, and fields, are entirely unknown at Suez. Fiſh is the only article of pro-

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viſions plentiful here, All other neceſſaries of life, for both men and the domeſtic animals, are brought from afar; from Cairo, which is three days journey diſtant from Suez; Mount Sinai, at the diſtance of ſix days journey; or *Ghaſſo*, at the diſtance of ſeven.

At Suez, there is not a ſingle ſpring of water. That at *Bir Suez* is, as I have already obſerved, ſcarcely good enough for cattle; but it is drawn to Suez twice a-day for their uſe. The water of the pretended wells of Moſes is ſtill worſe; and beſides, theſe wells ly at a league and a half's diſtance, on the other ſide of the Gulf. The only water fit for drinking that is to be had here, comes from the wells of *Naba*, upon the other ſide of the Gulf, and more than two leagues diſtant from Suez. The Arabs are the carriers; and they ſell this water at the rate of nine French ſols a ſkin; but, though reputed the beſt, it is ſtill very bad.

Ship-building is the chief employment of the inhabitants of Suez: Although wood, and iron, and all the other materials, are to be brought from Cairo upon camels, and are, of conſequence, very dear. I know not the preciſe number of veſſels annually employed in the navigation between this port and Jidda: I was informed that four or five are freighted by the Sultan with corn for Mecca and Medina, which they convey to

Jidda

Jidda and *Jambo*; and that fourteen others ſerve to carry paſſengers between Jidda and Suez. The ſhips built at Suez have a very aukward rudder, made of a large beam, the uſe of which is dangerous and inconvenient. I ſaw a veſſel in this harbour of a different conſtruction, which had been built at Surat. So durable was the wood of which it was formed, that, although it had been in conſtant uſe for twenty years, it was ſtill in a perfectly ſound ſtate.

The governor of Suez was a Bey from Cairo; and he kept a very numerous houſhold. This employment placed him in a ſort of honourable exile; and being therefore very deſirous of returning to the capital, he liſtened eagerly to any predictions reſpecting the period of his return thither. He aſſured us, that a learned Muſſulman had foretold the time when he was to be recalled; and he wiſhed us to conſult the unknown inſcriptions in the deſert, and ſee whether they might not confirm the prediction of the prophetic Muſſulman. We excuſed ourſelves, as ignorant of the ſublime ſcience which unveils futurity. This Bey was a Mahometan by birth, and the ſon of a ſugar merchant.

Chap. IV.

Particulars concerning the Arabs in the neighbourhood of Suez.

The Arabs who live about *Tor*, upon the other ſide of the Gulf, are little afraid of the Turkiſh governor of Suez. When diſſatisfied with him, or with the inhabitants of the city, they threaten to bring no more water, and forbid them to come near the wells of *Naba*. Theſe threats, if carried into execution, would reduce the city to the laſt extremities; and all means are, therefore, uſed to pacify them. They might eaſily ruin this city, if they could reſolve to give up the profits which they derive from the carriage of goods upon their camels from Cairo to Suez.

We ourſelves experienced the inſolence of theſe Arabs. The Schiechs, whom we had hired to conduct us to Mount Sinai, not having fulfilled their engagement, we refuſed, upon our return to Suez, to pay the whole ſum that had been ſtipulated. They threatened to kill us: We let them know that we were able to defend ourſelves. They then declared that they would deprive us of the water of the Naba. Mr Von

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Haven replied, that this was a matter of no conſequence to Europeans who drank wine; an anſwer which moved the Turks to laugh at the expence of the Arabs. But, as their tribe eſpouſed their quarrel, it was ſeriouſly feared that they might execute what they threatened, and reduce the city to diſtreſs for want of water. Wherefore, the governor begged us to terminate the difference, and pay the Shiechs what they demanded.

One thing that we had in view in our journey, was, to examine the Hill of Inſcriptions in the deſart; and we were, therefore, deſirous of receiving all poſſible information concerning ſo remarkable a place. On this occaſion, we diſcovered a cuſtom of the Arabs, which deſerves explanation, becauſe it is connected with their manners.

On our arrival at Suez, we applied to ſome Greeks for information concerning that hill. But none of them had ever heard of the name of Jibbel-el-Mokatteb. They directed us, however, to a Schiech of the tribe of *Said*, who had paſſed his life in travelling between Suez and Mount Sinai. That Schiech was equally a ſtranger to the name of the Hill of Inſcriptions. But, underſtanding that we would give a conſiderable reward to the perſon who ſhould guide us thither, he returned next day with another

Schiech, of the tribe of *Saccalha*, who pretended to have a particular knowledge, not only of that mountain, but of all other places in the defart where inſcriptions were to be met with. By his anſwers to our queſtions, however, we ſoon ſaw that he knew as little as the former of the place which we wiſhed to viſit.

At laſt, a Schiech of the tribe of *Leghat* was brought us, who, by his converſation, convinced us, that he had ſeen ſtones inſcribed with unknown characters. When he learned that the object of our curioſity was called *Jibbel-el-Mokatteb*, he aſſured us that this was the name of the mountain among all the Arabs who knew it.

Pleaſed with finding, at length, an inhabitant of the defart, at leaſt, who could guide us to the place where the inſcriptions were to be ſeen; we determined to take him for our conductor, eſpecially becauſe his abode, as he told us, was near to that mountain. But the other two Schiechs, who had brought us the latter, warmly oppoſed our purpoſe, and inſiſted upon accompanying us, as well as he. The inhabitants of Suez, adviſed us to take them all three, and told us, that we could not travel the defart in ſafety, without having guides from every one of the three tribes, that inhabited the country between Suez and Mount Sinai.

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This advice referred to the cuſtom above-mentioned, which renders Arab guides or *Ghaſirs* neceſſary. Any perſon, whether Chriſtian or Mahometan, who travels either by ſea or land along the coaſt of Arabia Petræa, chooſes a *Ghaſir*, a guide, or protector, to whom he makes preſents, either from time to time, in the courſe of his journey, or at leaſt upon his ſafe return. He thus travels ſecure and unmoleſted. If the veſſel in which he ſails, happens to be ſhipwrecked, it is plundered by the Arabs; but his *Ghaſir*, if preſent, ſaves his goods from pillage. If the perſon whom he names as his *Ghaſir*, be abſent, his property, is however, ſet apart. But, if he have no Ghaſir, or name a fictitious one, he is plundered, without regard to his rank or character. The Turkiſh merchants, from avarice, to ſpare a trifling preſent, or from pride, to avoid aſſociating with an Arab Schiech, ſeldom take Ghaſirs, but they ſuffer for the neglect. For theſe rights of hoſpitality and friendſhip are held ſacred among thoſe Arabs.

We therefore took with us the three Schiechs, to guide us to Mount Sinai. They ſupplied us with camels for ourſelves and our ſervants. To prevent diſputes, we had our contract written out by the Cadi of Suez, in the preſence of the Governor.

CHAP. V.

Journey from Suez to Mount Sinai.

WE were anxious to ſet out, that we might return to Suez before the firſt ſhips ſhould ſail, in the beginning of October. In the ſucceeding months, the paſſage to Jidda becomes too dangerous. But our painter, Mr Baurenfiend, had fallen ill, immediately after our arrival at Suez, from the exceſſive fatigues which he had undergone. Although his aſſiſtance was neceſſary in our expedition, yet Mr Von Haven and I reſolved to ſet out by ourſelves, leaving Meſſrs Forſkal and Cramer at Suez, to take care of our ſick friend.

On the 6th of September 1762, we croſſed the gulph, and ſet out next morning with our Arabs. Beſide the three Schiechs and their ſervants, we were accompanied by ſeveral of their friends, who had, for ſome time, carried water from the wells of *Naba* to Suez, and were now going to ſee their friends in the deſart, hoping to live at our expence by the way. It is a rule with theſe people, that an Arab of diſtinction, travelling, muſt maintain all who chooſe to accompany him,

him, whether it be at his own desire or not. We, as we lived at some expence, were thought to be very rich.

The first day we travelled along the coast of the Arabic gulph, through a sandy plain, having a few hills scattered over it. The Arabs call such plains, when they ly somewhat low, *Wadi*, or vallies, because water remains stagnant in them, after heavy rains. We rested under a palm-tree, in a place called *Aijnm Musa*, *Moses' Fountains*. These pretended fountains, are five holes in the sand, in a well of very indifferent water that becomes turbid, whenever any of it is drawn. As the holes bear the name of Moses, the Arabs ascribe them to the Jewish law-giver. After a day's journey of five German miles and a half, we encamped on the sand, in the plain of *El-Ti*. In the evening, a violent blast of wind raised the sand about us, by which we were not more incommoded than a similar incident would have incommoded us in Europe.

The country through which we passed, is famous as the scene of the emigration of the Jews, under Moses. We were therefore desirous of learning from the Arabs, the names of all the places, and of all the mountains, especially in our way. Mr Von Haven who could not resolve to make himself familiar with the Bedouins, could obtain nothing but vague and uncivil answers

ſwers from them. I again ſought to gain the confidence and friendſhip of one of thoſe Arabs, by making him ſome preſents, and cauſing him to ride ſometimes behind me upon my camel. From him I received honeſt and diſtinct anſwers. To the objects which I pointed out to him, he gave the ſame names coming as going. I likewiſe meaſured the diſtances of places, by counting the ſteps of the camel, and comparing the number with the time in which they were travelled, by my watch. By means of a compaſs, I diſtinguiſhed, likewiſe, the directions of the road. None of the Arabs underſtood the nature of this inſtrument. It is plainly, therefore, an idle tale, that they follow the direction of the compaſs, in travelling through their deſarts.

On the 8th of September, we travelled through the plain of *Girdan*. We ſaw, on our way, an enormous maſs of rock, that had fallen from a neighbouring mountain. We entered next the valley of *Girondel*, and, after proceeding five miles and a half farther, found ourſelves in the vicinity of *Jibbel Hammem Faurum*. Next day, ſending our ſervants forward, we ourſelves ſtayed to examine theſe environs. In the rainy ſeaſon, a conſiderable torrent runs through the valley of Girondel. It was at this time dry; yet, by digging in the bed, to the depth of two feet,

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we found better water than that which is uſed at Suez. This valley not being deficient in water, has in it ſeveral trees, and even groves, that appear ſingularly ſtriking to travellers from Cairo, who have ſeen no ſimilar appearance in the previous part of their journey.

Hammam Faraun is the name of a hot ſpring which riſes by two apertures out of a rock, at the foot of a high mountain. It is uſed in baths by the neighbouring ſick, who commonly ſtay forty days for a cure, during which their only food is but a fruit, called *Laſſaf*, which grows here. An extenſive burying place near the baths, ſuggeſted doubts in my mind of the beneficial effects of this regimen. The tradition that the Jews paſſed this way, and that Pharaoh's army was drowned here, has occaſioned this place to receive the name of *Birket-el-Faraun*. The Arabs imagine that Pharaoh is doing penance at the bottom of this well, and vomits up the ſulphureous vapour with which the water is impregnated.

This Eaſtern ſide of the Arabic gulph, is tolerably level and uniform. But the oppoſite ſide is one range of lofty mountains; broken, however, and divided by two vales, by one of which we muſt paſs in travelling from Egypt to the ſhore of the Red Sea.

We turned by degrees towards the north-eaſt, in purſuing the direct road to Mount Sinai, and at length entered a narrow vale, which appeared to have been cut by the torrents, in the rock. The mountains which roſe upon every ſide of us, in uninterrupted chains, were maſſes of a ſort of limeſtone intermingled with veins of granite. In ſeveral places through them, I diſcovered a quantity of putrified ſhells, of a ſpecies which is to be found with the living ſhell-fiſh in it, in the Arabic gulph. One of thoſe hills is entirely covered with flints. The granite becomes more and more plentiful, as we approach Mount Sinai.

Our road lay often along the brink of precipices, commonly through ſtony glynns, and ſometimes through wide vallies, watered and fertile. Such were *Uſaitu*, *El Hamer*, and *Warſan*. We paſſed, alſo, in our way, by *Naſbe*, the ſeat of ſome Bedouins of this country. As water was ſometimes at a diſtance from the places where we encamped, our ſervants were obliged to go to bring it. We could have wiſhed to accompany them, in order to ſee a little of the country; but our guides would not always permit us.

After paſſing through the valley of Warſan, we turned a little out of the highway, and in the ſame evening reached the abode of our chief of the tribe of *Leghat*. As it could not be far from

Jibbel

Jibbel el Mokatteb, I began to hope that I might take this opportunity of going thither. But the converſation of the Schiech made me ſoon give up that hope. In my deſcription of this mountain, which I did not ſee till my return, the reader will find an account of what happened to me upon this occaſion.

The Schiech had given notice of his arrival to ſeveral of his friends, who, to the number of ten or twelve, came to ſee him. I left him to entertain his gueſts, and in the mean time ranged over ſeveral hills in the neighbourhood. I ſaw by accident, in a ſequeſtered ſpot, a wretched tent, the dwelling of our Schiech, in which were his wife and ſiſter, buſy grinding corn. One of the women came out of the tent, to preſent me with a bit of gum, and did not refuſe a ſmall piece of money in return. At a little farther diſtance, I met the Schiech's ſon, who was tending goats, and converſed with him for a conſiderable time. I was ſurpriſed at the ſenſe, gravity, and aſſurance of the child, who ſeemed to be, in no degree, embarraſſed by the preſence of a ſtranger. He invited me very kindly to the houſe, to drink ſome excellent water which had been drawn on that ſame day from the well. I had here an opportunity of remarking the relation between language and manners. A tent, of which the original Arabic name is *Cheime*, is,

however, called by theſe Bedouins, *Beit*, which ſignifies *houſe;* becauſe they have no other houſes than tents.

Moſt of our Schiech's friends were diſtinguiſhed by the ſame title of Schiech, although nowiſe ſuperior in their air or dreſs, to the vulgar Arabs. I hence ſuppoſed the title to mean no more among the Arabs, than Maſter, or Sir, with us.

Being determined to proceed on to Mount Sinai, we ſet out from the dwelling of our Schiech of Beni Leghat, on the 12th of September. The country became more mountainous, as we advanced. Yet we paſſed through ſome pleaſant vallies; ſuch were thoſe of *Chamela*, *Dabur*, *Barak*, and *Genna*. Before reaching the vale of *Iſraitu*, which, although ſurrounded with rocky and precipitous mountains, diſplays ſome rich and cheerful proſpects, we were obliged to go over another lofty and almoſt inacceſſible hill.

In this vale we met an Arabian lady attended by a ſervant. In reſpect to our Schiech, ſhe quitted the road, alighted from her camel, and paſſed us on foot. Another woman veiled, and walking on foot, who happened to meet us in ſo narrow a part of the valley of Genna, that ſhe could not avoid us, ſat down as we paſſed, and turned her back upon us. I gave her the ſalutation of peace; but my conductors told me, that ſhe

ſhe had turned her back in reſpect to us as ſtrangers, and that I had done wrong in ſaluting her.

At the diſtance of nearly ſeven German miles from the dwelling of our Shiech of the tribe of Leghat, we found the abode of our other Schiech of the tribe of Said. The latter was as little willing as the former had been, to paſs ſo near his family without ſeeing them. We were again therefore obliged to leave the highway, and to follow our conductor half a league out of the road. The Arabs ſet up our tents near a tree, in the valley of *Faran*, and left us to amuſe ourſelves there, in the beſt manner we could, till they went to ſee their friends in gardens of date-trees, ſcattered over the valley. We were at no great diſtance from our Schiech's camp, which conſiſted of nine or ten tents. We were informed that the ruins of an ancient city were to be ſeen in the neighbourhood. But, when the Arabs found us curious to viſit it, they left us, and would give us no farther account of it.

The famous valley of *Faran*, in which we now were, has retained its name unchanged ſince the days of Moſes, being ſtill called *Wadi Faran*, *The Valley of Faran*. Its length is equal to a journey of a day and a half, extending from the foot of Mount Sinai to the Arabic Gulf. In the rainy ſeaſon, it is filled with water; and the inhabitants

inhabitants are then obliged to retire up the hills? It was dry, however, when we paſſed through it. That part of it which we ſaw was far from being fertile, but ſerved as a paſture to goats, camels, and aſſes. The other part is ſaid to be very fertile; and the Arabs told us, that, in the diſtricts to which our Ghafirs had gone, were many orchards of date trees, which produced fruit enough to ſuſtain ſome thouſands of people. Fruit muſt, indeed, be very plenteous there: for the Arabs of the valley bring every year to Cairo an aſtoniſhing quantity of dates, raiſins, pears, apples, and other fruits, all of excellent quality.

Some Arabs, who came to ſee us, offered us freſh dates, which were yellow, but ſcarcely ripe. The chief our Schiech's wives, (for he had two) came likewiſe to ſee us, and preſented us with ſome eggs and a chicken. The two wives of our Schiech preſided over two different departments of his affairs. One was placed at ſome diſtance where our tents happened to be pitched, in order to manage a garden of date-trees. The other was our neighbour, and ſuperintended the cattle and the ſervants. The latter would not enter our tents; but ſat down, near enough by to converſe with us. She complained of her huſband, who neglected her, ſhe ſaid, for her rival, and ſpent all his time in drawing water

in

in Egypt, or in carrying articles of merchandize from one place to another. Our law, by which every man is confined to one wife, appeared to her admirable. This was the firſt opportunity I had of converſing, without reſtraint, with a Mahometan female.

We left this place on the 14th of September, and, after travelling two miles farther, in the valley of *Faran*, arrived at the foot of *Jibbel Muſa*. Up this mountain we aſcended a mile and a half, and encamped near a large maſs of ſtone, which Moſes is ſaid by the Arabs to have divided into two, as it at preſent appears, with one blow of his ſword. Among thoſe mountains we found ſeveral ſprings of excellent water, at which, for the firſt time ſince my arrival in Egypt, I quaffed this precious liquid with real ſatisfaction.

Chap. IV.

Of Mount Sinai, and the Convent of St Catherine.

The Arabs call Jibbel Muſa, *The Mount of Moſes*, all that range of mountains which riſes at the interior extremity of the valley of Faran; and

and to that part of the range on which the convent of St Catharine ſtands, they give the name of *Tur Sina*. This ſimilarity of name, owing, moſt probably, to tradition, affords ground for preſumption, that the hill which we had now reached was the Sinai of the Jews, on which Moſes received the law. It is, indeed, not eaſy to comprehend, how ſuch a multitude of people, as the Jews, who accompanied Moſes out of Egypt, could encamp in thoſe narrow gullies, amidſt frightful and precipitous rocks. But, perhaps, there are plains, that we know not of, on the other ſide of the mountain.

Two German miles and a half up the mountain, ſtands the convent of St Catharine. The body of this monaſtery is a building one hundred and twenty feet in length, and almoſt as many in breadth. Before it ſtands another ſmall building, in which is the only gate of the convent, which remains always ſhut, except when the biſhop is here. At other times, whatever is introduced within the convent, whether men or proviſions, is drawn up by the roof in a baſket, and with a cord and a pulley. The whole building is of hewn ſtone; which, in ſuch a deſart, muſt have coſt prodigious expence and pains.

Before the convent is a large garden, planted with excellent fruit-trees. The Arabs told us, that

that the monks enter it by a ſubterraneous paſſage.

Theſe Greek eccleſiaſtics are not allowed to receive an European without an order from the biſhop of Mount Sinai, who reſides ordinarily at Cairo. He had promiſed us a letter, but had ſet out, without our knowledge, to Conſtantinople. By the favour of the Engliſh ambaſſador at Conſtantinople, we had obtained another letter from a depoſed patriarch, who had reſided three years in the convent of St Catharine. Believing that this letter might be ſufficient to gain us admittance, we preſented it to thoſe clergymen, through a ſmall chink in the wall. They took ſome time to conſider, and, after making us wait long, let us know that they could not receive us, as we had not a letter from their biſhop.

During this parley, many Arabs, who had obſerved us from the neighbouring hills, gathered round us. They are paid a certain ſum for every ſtranger that is received into the convent. When the biſhop happens to be preſent, the gate is opened, and the convent muſt entertain all the Arabs who come in then. This cuſtom is very burthenſome to thoſe poor monks, who have nothing but alms to live upon; and have their proviſions, which they are obliged to bring from Cairo, often ſtolen by the way. The

Arabs are in general very dangerous neighbours. They often fire upon the convent from the adjacent rocks. They ſeize the monks whenever they happen to find them without the walls of the monaſtery, and refuſe to releaſe them, without a conſiderable ranſom. We witneſſed the inſolence of one of thoſe Bedouins, who uttered a thouſand abuſes againſt the inhabitants of the convent, becauſe they would not give him bread at the very inſtant when he aſked it in a roguiſh, counterfeit tone of diſtreſs.

That we might not occaſion uneaſineſs to thoſe monks, we retired, and encamped at a quarter of a league's diſtance from the monaſtery. As a recompence for our diſcretion, they immediately ſent us a preſent of fruits. Grapes could not but be delicious to perſons like us, who had travelled ſo long in parched and uncultivated regions.

I wiſhed to chuſe from among the Arabs who had gathered about us, a guide to conduct me to Sinai. This, however, our Ghaſirs would not permit; which occaſioned a quarrel among them and the other Arabs. Next day, however, our Schiechs brought me an Arab, whom they qualified with the title of Schiech of Mount Sinai, to procure him ſome profit from us, by the right which he then arrogated to himſelf of attending ſtrangers who came to viſit the mountain.

Under

Under the conduct of this newly created Lord of Sinai, with our Schiechs, I attempted, on this ſame day, to clamber to the ſummit of that mountain. It is ſo ſteep, that Moſes cannot have aſcended on the ſide which I viewed. The Greeks have cut a flight of ſteps up the rock. Pococke reckons three thouſand of theſe ſteps to the top of the mountain, or rather bare, pointed rock.

Five hundred ſteps above the convent, we found a charming ſpring, which, by a little pains, might be improved into a very agreeable ſpot. A thouſand ſteps higher ſtands a chapel dedicated to the Bleſſed Virgin; and five hundred above this, two other chapels, ſituated in a plain, which the traveller enters by two ſmall gates of maſon-work. Upon this plain are two trees, under which, at high feſtivals, the Arabs are regaled at the expence of the Greeks. My Mahometan guides, imitating the practices which they had ſeen the pilgrims obſerve, kiſſed the images, and repeated their prayers in the chapels. They would accompany me no farther; but maintained this to be the higheſt acceſſible peak of the mountain; whereas, according to Pococke, I had yet a thouſand ſteps to aſcend. I was therefore obliged to return, and content myſelf with viewing the hill of St Catharine at a diſtance (v).

CHAP.

Chap. VII.

Our return from Mount Sinai.

In the afternoon of the 16th of September, we deſcended Jibbel Muſa, and paſſed the night at the bottom of that cliffy mountain, at the opening into the valley of Faran. Next day, after advancing three miles through the vale, we halted near the dwelling of our Schiech of the tribe of Said.

Our Ghafirs left us again, and went to ſee their friends in the gardens of date-trees. During their abſence, we met with a young Arab, riding on on a dromedary, who had made himſelf drunk in one of thoſe gardens. Underſtanding that we were Europeans and Chriſtians, he began to pour out abuſive language againſt us, much in the ſame ſtrain in which an inſolent and ill-bred young man in Europe might perhaps wantonly abuſe a Jew. From this incident, we judged that the Bedouins uſe wine. We could not help remarking, at the ſame time, that the law of Mahomet, with great wiſdom, forbids the uſe of ſtrong liquors, as they have ſuch tendency to warm the paſſions, which, with the inhabitants

habitants of hot climates, have naturally but too much violence. In the cities, indeed, many of the Mahometans are in the habit of getting drunk. But, either for ſhame, or for fear of puniſhment, they never appear drunk in public; and take this vicious indulgence only in private, in their own houſes. Except that young man, I never ſaw another Mahometan brutally drunk, in all my travels.

Our Ghaſirs returned, and we continued our journey on the 20th of the month. Next day I advanced before my fellow-travellers, of purpoſe, again to view the mountain, of which I ſhall ſpeak, when I come to deſcribe the Egyptian place of burial.

On the day following, we had an opportunity of ſeeing a part of the road which we had paſſed by night, when travelling to Jibbel Muſa. In this place, near a defile, named *Om-er-ridg-lein*, I found ſome inſcriptions in unknown characters, which had been mentioned to me at Cairo. They are coarſely engraven, apparently with ſome pointed inſtrument of iron, in the rock, without order or regularity. Our Arabs thought the time loſt which I ſpent in copying thoſe inſcriptions. They were not very wrong; but I ſhall ſpeak my ſentiments on this head, when I give an account of Jibbel-el-Mokatteb.

On

On the 25th of September, we arrived again at Suez. Mr Baurenfeind was much recovered. Before we could reach the city, we had to croſs the ſame arm of the ſea, over which we had been ferried when we ſet out on our journey; but we could find no boat on the Eaſtern ſide. Perceiving, however, that the tide was ebbing, we ventured to ford this part of the gulf. We ſucceeded happily, a little north from the ruins of Kolſum. Our camels walked ſteadily; and the Arabs who waded, were only in water to the knees. This was perhaps the firſt time that any Europeans attempted to paſs here in this manner. This attempt ſhewed us that the waters in the gulf are much influenced by the tides, and convinced us, that in the ebb, the Red Sea may be ſafely paſſed on foot (w).

After my return to Suez, I was deſirous to examine alſo the weſtern ſide of the Gulf, and the adjoining hills. I could prevail with no perſon to accompany me in ſo dangerous an expedition, for, at the ſmalleſt diſtance from the city, the paſſenger is in no leſs danger of being robbed, than in the deſart. At length, however, an Arab undertook to be my guide. But he trembled at the ſight of every human being that we met; and indeed thoſe whom we met, ſeemed to be no leſs afraid of us. Thus teazed and vexed

ed as I was, I could make but few intereſting obſervations in theſe petty excurſions.

I now, for the firſt time, obſerved an appearance with which I was ſingularly ſtruck; but which became afterwards familiar to me. An Arab, whom I ſaw approaching at a diſtance, upon a camel, appeared to move through the air, with the gigantic bulk of a tower; although he was travelling along the ſand like ourſelves. Several travellers mention this error of viſion, which is owing to a peculiar refraction produced in theſe torrid climates, by vapours differing greatly in their nature, from thoſe which fill the air in temperate regions (x),

I could learn nothing certain concerning the canal which is ſaid to have joined the Nile with the Arabic gulph. No Arab would conduct me into that part of the country through which it is probable that the canal might paſs; becauſe the tribe who inhabit it, were at variance with the inhabitants of Suez. In the neighbourhood of Suez, I could find no trace of any canal; unleſs the valley of *Moſheiba*, between Bir Suez and the city, may be regarded as ſuch. After the rains, a conſiderable quantity of water remains ſtagnate in this vale, which the inhabitants draw for uſe; and when the waters are gone off, it is ſoon covered with graſs (y).

CHAP.

CHAP. VIII.

Of the Mountain of Inſcriptions, and of an Egyptian Burying-place.

SINCE Mr Clayton, biſhop of Clogher, publiſhed the narrative of the Superior of a convent of Franciſcans at Cairo, we have heard much talk in Europe of a diſcovery made by that monk of a mountain covered wholly over with inſcriptions in unknown characters. It was imagined that thoſe inſcriptions might furniſh ſome teſtimony concerning the ancient reſidence of the Jews in that country: And, in this expectation, the Biſhop of Clogher offered five hundred pounds ſterling, to defray the expences of journey, to any man of letters who would undertake to copy them.

But the marvellous part of this diſcovery by degrees diſappeared; and the ſanguine hopes which had been built upon it, vaniſhed. Several travellers had before obſerved, upon the way to Mount Sinai, ſome rocks inſcribed with ſtrange characters: even in the third century, theſe inſcriptions had been mentioned by a Greek

Greek author. *Momonys* had formerly copied ſome of them; *Pococke* and *Montague* had copied others, and had communicated them to ſeveral men of letters. They were judged to be neither Jewiſh nor Arabic, from the appearance of ſome coarſe pieces of ſculpture that accompanied them. Some conſidered them as a mixture of Coptic and Arabic characters. At laſt, a perſon, who was very well verſed in Oriental literature, conjectured that they might be Phœnician: an opinion which is the more probable, as the Phœnicians had, at a very remote period, ſettlements upon the eaſtern coaſt of the Arabic Gulf.

As little were the learned agreed concerning the purport of thoſe inſcriptions, and the information which they might afford. Thoſe who examined them the moſt accurately, concluded, from their poſition, and the manner in which they were engraven, that they related nothing more than the names of travellers, and the dates of their journies. In the ſame place are ſtill to be ſeen a vaſt number of ill-engraven inſcriptions, in Greek and Arabic, of the names of perſons who have ſought, by this means, to tranſmit the memory of their exiſtence to future times.

That I might be enabled to gueſs for myſelf, I copied a good number of thoſe inſcriptions in unknown characters, which we found engraven

upon the rocks on the way to Mount Sinai, and ſome of them upon the mountain. I have in my poſſeſſion a copy of another inſcription, the characters of which differ from thoſe which I copied myſelf. It was copied by Mr Donati, a learned traveller, whoſe papers will be loſt, as he himſelf has not returned to Europe. The place where theſe inſcriptions are moſt numerous, is in the narrow paſs of *Om-er-ridſlein*, which I have already mentioned. The pretended *Jibbel-el-Mokatteb* may poſſibly be in its neighbourhood.

After examining the ſituations and the engraving of theſe inſcriptions, I incline to the opinion of thoſe who think them of little importance. They ſeem to have been executed at idle hours by travellers, who were ſatisfied with cutting the unpoliſhed rock with any pointed inſtrument; adding to their names, and the date of their journies, ſome rude figures, which beſpeak the hand of a people but little ſkilled in the arts. When ſuch inſcriptions are executed with the deſign of tranſmitting to poſterity the memory of ſuch events as might afford inſtructive leſſons, greater care is generally taken in the preparation of the ſtones, and the inſcriptions are engraven with more regularity, as I ſhall have occaſion to obſerve, when I come to ſpeak of the ruins of Perſepolis.

Although,

D.Lizars Sculp.

Mount Sinai & the Convent of S.t Catherine

Although convinced that the wonderful part of the ſtory of that mountain was perfectly imaginary, we took pains at Cairo to inform ourſelves particularly concerning its ſituation; and, as I have before mentioned, we found a Schiech of the tribe of *Leghat*, who pretended to know the famous *Jibbel-el-Mokatteb*, and promiſed to conduct us thither. We had been directed to examine thoſe curioſities; and we were eager to ſee them, even for our own gratification.

Arriving, on the evening of the 10th of September, at our Schiech's dwelling, he conducted us next day, with our other Ghafirs, to that hill, which, he had told us, lay in his neighbourhood. We climbed up it by a ſteep and rugged path, and, inſtead of inſcriptions, were ſurpriſed to find on the ſummit an Egyptian cemetery. We gave this name to the place, although we had ſeen nothing of the ſame kind in Egypt, where all ſuch monuments are now ſunk in the ſand. But a ſlight acquaintance with the Egyptian architecture and hieroglyphics, and with the antiquities diſcovered by Norden in Upper Egypt, may enable any perſon to ſee that the ruins on the top of Jibbel-el-Mokatteb can be no other than Egyptian.

It is covered with ſtones of from five to ſeven feet in length, inſcribed with hieroglyphics, and

ſome of them ſtanding on end, while others are lying flat. The more carefully they are examined, ſo much the more certainly do they appear to be ſepulchral ſtones, having epitaphs inſcribed upon them. In the middle of theſe ſtones is a building, of which only the walls now remain; and within it are likewiſe a great many of the ſepulchral ſtones. At one end of the building ſeems to have been a ſmall chamber, of which the roof ſtill remains. It is ſupported upon ſquare pillars; and theſe, as well as the walls of the chamber, are covered over with hieroglyphic inſcriptions. Through the whole building are various buſts, executed in the manner of the ancient Egyptians. The ſepulchral ſtones, and the buſts, are of hard and fine-grained ſand-ſtone. The Egyptians are known to have uſed granite, or ſome ſimilar ſpecies of ſtone, in all their works of ſculpture or architecture.

The Arabs ſuffered us to examine thoſe curioſities at our leiſure, and to note down upon the ſpot, ſome particulars relative to them. But, when I began to copy ſome of the hieroglyphics, they gathered all about me, and told me, that the Schiech of the mountain would not permit this to be done. That pretended Schiech was an Arab of their acquaintance, whom they had agreed to honour with the title, and inveſt with

the

the power, of purpoſe to draw money from us. The lord of Jibbel-el-Mokatteb, who had waited our approach upon the top of the hill, came up upon this, and told us, that he would not for an hundred crowns, ſuffer us to copy the leaſt thing, or permit Chriſtians to carry away any treaſures that were hidden in his territories. The Arabs believe, or pretend at leaſt to believe, that the Europeans are in poſſeſſion of ſecrets by which they can make any hidden treaſure ariſe out of the earth, and can convey it away through the air, if they are only permitted to copy any inſcription indicating its ſituation. Upon this fancy, they raiſed a claim of either ſharing with us in the treaſures which might be found, or receiving an hundred crowns for their permiſſion to us to ſearch for them.

Deſpairing of being able to bring thoſe ſelfiſh mortals to reaſon: I ſecretly promiſed four crowns to one of our Ghaſirs, who had always ſhewn himſelf honeſt and obliging, if he would accompany me, by ourſelves, to that place, upon my return from Mount Sinai, and give me time to copy what I pleaſed. I have already obſerved, that this Arab kept his word, and I effected my purpoſe. The hieroglyphics which I copied, were as well executed as any I had ſeen in Egypt. One thing in which they differ, is in exhibiting the goat, an animal common through

this

this country : Whereas, in Egypt, the goat never appears as an hieroglyphic ſymbol ; but the cow frequently. Theſe monuments may therefore may be ſuppoſed to be the work, not of perſons actually inhabiting Egypt, but of an Egyptian colony, or of ſome people who had adopted the arts and manners of Egypt. The Arabs, who had, in thoſe early ages, conquered Egypt, under their ſhepherd kings, might bring with them, when expelled from the ſcene of their conqueſts, the arts and manners which they had learned from the conquered people.

Whether this conjecture be rejected or admitted, it ſtill remains a difficulty how to account for the ſituation of this cemetery, which muſt have belonged to an opulent city, where the arts were flouriſhing, at ſuch a diſtance from the ſcenes of cultivation, in the middle of a deſart, and on the ſummit of a precipitous mountain. This country is indeed more populous than it ſeems at firſt to be, for the Arabs ſtudiouſly conduct travellers by roads paſſing at a diſtance from their dwellings. But, it is impoſſible to conceive, how a populous and opulent city could ſpring up in the midſt of ſuch a deſart. It is more probable, that the inhabitants of ſome maritime city upon the coaſt of the Arabic gulph, have been induced by a veneration for the mountain, founded upon ſome ſuperſtitious ſentiments,

to

to convey their dead to this diſtance, that they might be interred in ſacred ground (z).

CHAP. IX.

Of ſome Cuſtoms of the Arabs in the Deſart.

THE Arabs, as is well known, are divided into tribes. Speaking of theſe, they ſay *Beni*, which ſignifies *the ſons* of ſome perſon; thus *Beni Leghat* means the tribe of Leghat. Theſe ſmall tribes have each its Schiech, who is commonly dependent on the Grand Schiech of ſome more potent tribe,

In our way to Mount Sinai, we paſſed through the territories of Beni Leghat, Beni Saualha, and Beni Said. Theſe three tribes are particularly connected with the convent of St Catharine, pretending to be its protectors, although in reality its oppreſſors. The tribe of Beni Said, who are the more immediate neighbours of the convent, have a very bad character. They are originally from Upper Egypt.

Theſe Arabs, although ſcattered in ſeparate families over the country, ſeem to be fond of ſociety, and viſit one another frequently. A ſort

of

of politeneſs, too, prevails among them, but it is too ceremonious. We witneſſed the etiquette of their viſits, at the dwelling of our Schiech of the tribe of Leghat. His friends having had notice of his return, came to pay their compliments to him, upon the occaſion. We had likewiſe our ſhare in their polite attentions; for they congratulated us, upon our travelling through the deſart, without meeting with any unfortunate accident. When they ſalute, they join hands, embrace, and aſk one another, in a tone of tenderneſs, "How art thou? Is all well?" When a Schiech enters a company, all riſe, and the Schiech goes round to embrace every one in his turn.

Some travellers have fancied, that a part of their politeneſs, upon ſuch occaſions, conſiſts in mutual enquiries after the health of their camels and other domeſtic animals. But ſuch enquiries are rather taken ill. Although, as it is natural for two men of the ſame profeſſion, when they meet, to converſe concerning their affairs; ſo two Bedouins, whoſe ſole employment is to manage their cattle, will naturally queſtion one another upon that head; juſt as our peaſants talk of their fields and meadows.

Their way of living is nearly the ſame as that of the other wandering Arabs of the Kurdes, and of the Turcomanns. They lodge in tents

tents made of coarſe ſtuff, either black, or ſtriped black and white; which is manufactured by the women, of goat's hair. The tent conſiſts of three apartments; of which one is for the men, another for the women, and the third for the cattle. Thoſe who are too poor to have a tent, contrive, however, to ſhelter themſelves from the inclemencies of the weather, either with a piece of cloth ſtretched upon poles, or by retiring to the cavities of the rocks. As the ſhade of trees is exceedingly agreeable in ſuch torrid regions, the Bedouins are at great pains in ſeeking out ſhaded ſituations to encamp in.

The furniture correſponds to the ſimplicity of the dwelling; the chief article is a large ſtraw mat, which ſerves equally for a ſeat, a table, and a bed; the kitchen utenſils are merely a few pots, a few plates, and a few cups of tinned copper. Their clothes, with all their valuable moveables, are put up in leather bags, which are hung within the tent. Their butter is put into a leathern bag; and the water which they uſe, is preſerved in goat ſkins. The hearth for the kitchen fire, is placed any where, and without much trouble: it conſiſts of a hole made in the ground, and laid with ſtones. Inſtead of an oven, they uſe an iron plate, in preparing their bread, which is made into ſmall cakes. They

know no mills but ſuch as are moved with the hands.

Their food is equally ſimple. They are fond of newly baken bread; and in their excurſions through the deſart, they are particularly careful to carry with them ſufficient ſupplies of meal. The only other victuals which they uſe, are dates, milk, cheeſe, and honey. On occaſions of feſtivals, indeed, a goat is killed and roaſted. Although poor, and much inclined to live at the expence of ſtrangers, they are, however, hoſpitable among themſelves, and often invite one another to ſhare their meals. Our Schiechs never accepted a treat from any of their friends, without ſtriving to repay it.

The Arabs of the deſart are dreſſed much like their brethren in Egypt. The only difference, is, that the former wear ſhoes of undreſſed leather, and of a peculiar ſhape. Many of them, however, walk with bare feet upon the ſcorching ſand, which renders their ſkin, at length, inſenſible. They arm themſelves, too, like the Egyptian Arabs; riding upon camels, as thoſe upon horſes, and bearing a lance, a ſabre, and ſometimes a gun.

The dreſs of the females in the deſart, although ſimpler than that worn by the ordinary women in Egypt, is in reality, however, the very ſame. The wife of one of our Schiechs, wore

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an uncommon piece of dreſs ; braſs rings of an enormous ſize, in her ears. Theſe women, living remote from the world, and being wholly occupied in the management of their domeſtic affairs, appear to be, from theſe circumſtances, leſs ſhy and ſcrupulous than the other women of the Eaſt. They make leſs difficulty of converſing with a ſtranger, or expoſing their face unveiled before him.

It is commonly known, that the Mahometans are permitted to have four wives. The Bedouins, who are poor, and cannot eaſily find the means of ſubſiſtence, content themſelves with one, for the moſt part. Thoſe who are in the eaſieſt circumſtances, and who have two wives, ſeem to have married ſo many, chiefly that they might ſuperintend their concerns in two different places. The conduct of our Schiech of Beni Said, as well as his converſation, led us to make this reflexion. The diſagreement that ſubſiſted between his two wives, afforded an inſtance of ſome of the inconveniences that attend polygamy.

SECTION VII.

VOYAGE FROM SUEZ TO JIDDA AND LOHEIA.

CHAP I.

Departure from Suez.

DURING our abſence, ſeveral ſmall caravans had ſucceſſively arrived at Suez; and the arrival of the great caravan from Cairo, followed ſoon after our return from Mount Sinai. Although from pirates properly ſo called, there is little to be feared in the Arabic gulph, yet, ſo unſkilful are the mariners in theſe latitudes, that they dare not venture to any diſtance from the coaſts. This timorous mode of ſailing might expoſe a ſingle veſſel to the robbery of the Arabs; to avoid which, theſe ſhips ſail in little fleets; four always

always ſetting out together, that they may join to defend themſelves.

After the arrival of the caravans, Suez ſeemed more populous than Cairo; and as ſuch a multitude could not long find ſubſiſtence there, all were eager to ſet out without delay. We were recommended to the maſters of two ſhips that were to make the voyage. Although now accuſtomed to live with the Mahometans, yet, in our paſſage to Jidda, we ſuffered a degree of uneaſineſs, which we had not felt upon occaſions of greater danger. Some Greeks had hinted to us, that the Muſſulmans thought Chriſtians unworthy of making this voyage in the company of the pilgrims who were journeying to the holy city; and that upon this account we ſhould not go aboard with ſhoes upon our feet. Some of the pilgrims, indeed, ſeemed to look upon us little leſs unfavourably than a Capuchin going to Jeruſalem would regard a Proteſtant. But, to be obliged to walk without ſhoes upon the deck, was not an humiliating diſtinction, confined to Chriſtians: it was a reſtraint to which all on board were ſubjected. Nobody in thoſe veſſels but muſt walk upon deck without ſhoes.

To avoid the company of the Mahometans, we had hired an apartment which we thought the beſt. In a chamber oppoſite to ours, lodged a rich black eunuch, who was going to Mecca; and,

and, uſeleſs as it could not but be to *him*, was accompanied with his ſeraglio, like a Turkiſh lord. In a large apartment under ours, were forty women and ſlaves, with their children, whoſe crying and noiſe gave us no little diſturbance. Every one of the other paſſengers had hired a place upon the deck, where he remained with his bales and parcels around him, having only a ſmall ſpace vacant in the middle, where he might dreſs his victuals, ſit, and ſleep. Our Greek ſailors, who were very unſkilful, were perplexed by theſe incumbrances, and could not go about to manage the veſſel, without trampling upon the goods of the merchants, which produced endleſs diſputes.

Our veſſel, although large enough to have carried at leaſt forty guns, was very deeply laden. Beſides her own freight, ſhe towed after her three large ſhallops, and one ſmall; the three larger filled with paſſengers, horſes, ſheep, and even women of pleaſure.

The maſter, an honeſt merchant from Cairo, whoſe name was *Schoreibe*, would not have been diſtinguiſhed among the ſeamen of Europe. He took upon himſelf the taſk of pilot to the veſſel; but was indeed a very unſkilful pilot. Between the two compaſſes, where European navigators ſet a light, he had placed a large magnet, to reſtore, imperceptibly, as he ſaid, their magnetic virtue

virtue to the needles. It was with difficulty that I perſuaded him to remove it.

With ſuch ſeamen, however, we were obliged to ſail; although they durſt not venture out into the open ſea, but coaſted round the ſhores, at the riſk of being daſhed in pieces upon jutting rocks, or ſtranded upon banks of coral. We had paid the maſter for our paſſage, immediately after agreeing for it. But, according to the cuſtom of the country, we were obliged to give an *acknowledgement* to the ſailors before going on board, which, in other places, is not expected till paſſengers be leaving the veſſel.

To avoid any diſagreeable rencounters with the other paſſengers, we had taken care to go firſt on board. We had yet ſeveral days to wait, till the Governor ſhould inſpect the ſhips, to ſee whether they were not overladen. This duty he never fails to perform; for a ſum of money is payable to him from each veſſel, upon the occaſion, which conſtitutes a part of his revenue.

At length, after all theſe delays, the four ſhips weighed anchor about midnight, on the 10th of October. The ſide upon which we paſſed would have been dangerous, if the wind had not been favourable; for it is covered all over with coral rocks. The ſhips caſt anchor

chor every night; and we had then liberty to go on ſhore, if we choſe to run the hazard, in order to ſee any object of curioſity.

Chap. II.

Of the Harbour of Tor.

The harbour, in which we happened to caſt anchor, was once a place of ſome conſideration: but the ſmall fort of *Kalla and Tor* is now ruinous, and without a garriſon. In its neighbourhood, however, are ſome remarkable villages, the inhabitants of which, as of all this barren coaſt, live by fiſhing.

The inhabitants of *Beled-en-Naſſara* are Greek Chriſtians. In the neighbourhood is a convent, but only a ſingle eccleſiaſtic in it. At *Bir* is a well, the water of which is better than that at *Naba*, but not equal to what the Arabs bring upon camels from the hills. All the pilots who ſail between Suez and Jidda live in the village of *Jebil*. Each of theſe pilots receives five hundred crowns for the voyage; and gains ſomething, beſides, in the courſe of it, by inſtructing young perſons who accompany him, to learn his art, which conſiſts merely in diſtinguiſhing

guiſhing where the ſand-banks and beds of coral ly.

Mr Forſkal went on ſhore to viſit the pretended *Valley of Elim*. The eccleſiaſtic belonging to the Greek convent, ſent a guide to conduct him thither. He found it overgrown with date trees. As he did not immediately return, a report aroſe in the veſſel that he had been detained by the Arabs, for attempting to take draughts of their hills. Some merchants, who were alſo janiſſaries, ſet inſtantly out, to relieve and bring him back. Happily, the report turned out to have been falſe; and Mr Forſkal returned, without having met with any unpleaſant accident.

In this place, we had an opportunity of ſeeing that whole range of mountains which terminates with Jibbel Muſa, and forms a maſs of which the mountain of St Catharine's is the higheſt peak. One of thoſe mountains riſes near Tor. We had a diſtinct view of St Catharine's, and perceived how high it towers above Sinai. This vaſt pile of mountains fills the whole tract between the two arms of the Arabic gulf. Near the ſhore, thoſe mountains ſink into ſmall hills, which ſlope into ſandy plains.

Chap. III.

Voyage from Tor to Jidda.

We continued, till we had ſailed as far as *Ras Mahommed*, to caſt anchor every night. But, between that cape and the coaſt of Arabia, we had to croſs the Red Sea at its full breadth. The Europeans think this the ſafeſt route, as there is not, through the whole, one rock on which a ſhip can be wrecked. But, the Turks think themſelves undone, whenever they loſe ſight of land.

So many misfortunes happen, indeed, from the ignorance of their ſeamen, that they have reaſon for their fears. Out of four veſſels that had ſet out rather too late, in the foregoing year, two had periſhed in theſe latitudes. Some perſons, who had made the voyage in thoſe veſſels, narrated to us the particulars of that event, which afforded no bad ſpecimen of the nautical ſkill of the Turks. When the ſtorm aroſe, all the ſailors and paſſengers leaped into the boats, and betook themſelves to the ſhore. The two ſhips being thus abandoned to the ſtorm, one was daſhed againſt a rock, and the other ſank.

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The maſter of the third cut away the cords of his boats, for which the paſſengers threatened to cut him in pieces. But, by explaining to them their danger, and promiſing to extricate them, if they ſhould not perplex and impede him, he prevailed upon them to aſſiſt him in ſaving the ſhip.

In our paſſage, we found ourſelves in danger of a worſe misfortune than ſhipwreck. The females, who were lodged under us, more than once ſuffered linen, which they were drying, to catch fire, in conſequence of which the veſſel muſt have been burnt, if we had not been alarmed by their ſcreams, and haſtened to their aſſiſtance. The ſecond time when this happened, our captain was enraged, and ſent down an inferior officer into the ſeraglio, to beat the women for their careleſſneſs. The infliction of this puniſhment produced, at firſt, no ſmall noiſe among them; but it was followed by four and twenty hours of a ſweet ſilence. Thoſe women were indeed extremely troubleſome and indiſcreet. Hearing their voices ſo very near us, I was tempted to look through a chink, and ſaw three or four of them naked and bathing.

Nothing remarkable appeared upon the track by which we ſailed, unleſs a few ſmall and deſart iſlands, and the ſummits of ſome diſtant hills. The laſt objects that remained within our view,

upon the coaſt of Egypt, were the famous mountains of emeralds, called by the Arabs *Jibbel Sumrud.*

On the 17th of October, an eclipſe of the ſun happened, which had been foretold to our Captain by Mr Forſkal. I ſhewed this phænomenon through glaſſes to the Captain and the principal merchants, with which they were much pleaſed; for, among the Mahometans, a perſon who can predict an eclipſe, paſſes for an univerſal ſcholar, and eſpecially for a very ſkilful phyſician. Mr Forſkal was conſulted by ſeveral of the paſſengers, who fancied themſelves ſick upon a ſudden. He mentioned ſome harmleſs medicines to them, and recommended exerciſe and a peculiar regimen. At length, one of the pilgrims complaining that he could not ſee by night, my friend adviſed him to light a candle. This humourous preſcription did him better ſervice than the moſt profound ſkill in medicine could have done: Thoſe Muſſulmans were pleaſed to find him thus accommodate himſelf to their manners, and became very fond of him.

When we came near to the ſmall iſle of *Kaſſani*, the Turks began to expreſs their joy at having eſcaped the dangers of ſuch a paſſage, and having ſo nearly reached the coaſt of Arabia. Cannons and muſkets were fired; the ſhip and the

the boats were illuminated with lamps, and lanthorns; and all was exultation and jollity. The failors went round with a box, aſking a dole from the paſſengers; every one gave ſome trifle; and they then threw into the ſea,—not the money,—but the box in which they had collected it.

Continuing our courſe, we incurred conſiderable danger, in doubling a cape ſurrounded with banks of coral, becauſe our pilot was drunk. He had frequently aſked us for brandy, on pretence that he could not ſee the hills, or the outline of the coaſt, unleſs his ſight were cleared by the drinking of a little ſtrong liquor. We had refuſed him, for fear of giving offence to the other Muſſulmans; but we ſoon ſaw that they are not ſo ſcrupulous, for the Captain ſent to us every morning for a quarter of a bottle of brandy to his pilot. The Greek merchants might perhaps have made him drunk, by adding to the doſe which he received daily from us.

We arrived ſoon after at *Jambo*, a walled town near the ſea, and having a ſafe harbour. Not having ſeen a ſingle houſe, ſince we had left Tor, we felt no ſmall pleaſure at the ſight of Jambo.

Such as meant to take Medina, on their way to Mecca, went on ſhore here. Three of our party alſo landed, and took their ſabres in their hands,

hands, like the other paſſengers. An inhabitant of Jambo, ſuppoſing them Turks, gave them the ſalutation of peace, *Salam Alicum*, and entered familiarly into converſation with them. But learning that they were Franks, he became vexed at having profaned his form of ſalutation, by addreſſing it to Chriſtians, and paſſionately railed at the inſolent audacity of theſe infidels, who dared to wear arms in Arabia. But the other Arabs not ſeconding his complaint, my fellow-travellers came on board, without meeting with any other unpleaſant accident.

After ſtopping for one day in this harbour, we proceeded upon our voyage, retiring by degrees from the coaſt, near which many beds of coral rocks were ſcattered. We had an opportunity of ſeeing the town of *Maſtura*, which ſtands at the foot of a hill of the ſame name. We doubled Cape *Wardan*; and anchored near *Rabogh*, a permanent habitation of a body of Arabs, who live there in tents. We purchaſed from them a plentiful ſtock of proviſions.

Pilgrims, in their firſt journey to Mecca, are obliged to aſſume the *Ihbram* immediately after paſſing Cape Wardan, if the ſtate of their health permit. This is a piece of linen, which is wrapped round the loins. The reſt of the body is naked; and in this ſtate, they proceed through the reſt of the pilgrimage, till they have viſited

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the *Kaaba*. The only other garment they are ſuffered to wear, is a linen cloth upon the ſhoulders, which hangs down in the faſhion of a ſcarf. But many, under pretext of indiſpoſition, retained their ordinary dreſs. Others, more devout, aſſumed the Ihhram, although they had been formerly at Mecca; ſo that by the evening, we ſaw moſt of thoſe Muſſulmans dreſſed in a garb different from what they had worn in the morning.

It may ſeem ſtrange, that Mahomet ſhould have enjoined the obſervance of ſtripping, which is ſo injurious to the health of the pilgrims. But this law was inſtituted at a time, when his followers were all Arabs, and there was little probability, that his religion would be propagated in more northern regions. His deſign was to make the pilgrims appear with due humility, and in the common dreſs of the Arabs. Thoſe linens are ſtill the only dreſs worn by the inhabitants of this province. But the Turks, who are accuſtomed to wear warm clothes, and even furred cloaks, find it extremely uncomfortable to change theſe for the Ihhram. Superſtition maintains local cuſtoms and inſtitutions, even after circumſtances have ſo changed, as to make them counteract the purpoſes for which they were originally intended. The members of ſeveral religious Orders retain, in cold countries, the

the common dreſs of the warm countries in which their Orders were inſtituted. In a chilling climate, we ſee them repair, in the middle of winter, to damp, icy churches, becauſe the primitive Chriſtians, in the mild climate of Aſia, aſſembled through the whole year, in ſuch buildings, which were there agreeable by their coolneſs.

At length, on the 29th of October, we arrived in the harbour of Jidda. The ſame reaſon which had induced us to enter the ſhip before the other paſſengers, diſpoſed us to remain in it till they had all gone on ſhore. Every one was eager to get away with his goods aſſoon as poſſible, and to conceal them as much as he could from the officers of the cuſtoms. They were particularly at pains to conceal their ready money, which pays two and a half *per cent*, of duty. One of the paſſengers failed in the attempt to ſecrete his money; for his purſe burſt as he entered the boat, and his crowns fell into the ſea. Thoſe who defraud the cuſtoms, ſuffer no confiſcation of their goods upon detection; they are only laughed at. In ſeveral places in Turkey, thoſe detected in theſe practices are compelled to pay the duties double,

All who had been this way in the former year, and were now returning from the city, complained bitterly of the harſhneſs with which they had been treated by the cuſtomhouſe officers.

cers. We were therefore perplexed about our ready money, not that we were unwilling to pay the duties, but we were afraid of being plundered by the Arabs. As the Mahometans are unacquainted with the uſe of letters of exchange, we had been obliged to carry with us in Venetian ſequins, the whole ſum that we intended to expend on our journey. After various thoughts, we reſolved to put our money in the bottom of our medicine-cheſt, reſerving only two hundred ſequins, where we expected the officers of the cuſtoms to ſearch. Our ſtratagem ſucceeded; and no perſon offered to move our medicines.

The other three veſſels which had ſet out with us from Suez, did not reach Jidda till a conſiderable time after our arrival. One of them, by the ignorance of the ſailors, had been in great danger in the courſe of the paſſage. She was even overturned in the road, the ſailors having, in order to gratify the impatience of the merchants, in diſcharging the cargoe, placed too great a weight of goods upon the ſtem of the ſhip. She was again raiſed upon her keel, but a great part of the goods had fallen into the ſea, and were much damaged, a new inſtance this, of the unſkilfulneſs of the Turkiſh ſeamen.

Chap. IV.

Of Jidda and its Vicinity.

We entered this city under ſtrong apprehenſions of ill-treatment from its inhabitants. Recollecting with what contempt Chriſtians are regarded at Cairo, and how our companions had been inſulted by the Arab at Jambo; we feared, that we might experience ſtill more of the inhoſpitable inſolence of the Muſſulmans, as we approached nearer to their holy cities. But we found ourſelves agreeably diſappointed. The inhabitants of Jidda, who are much accuſtomed to Chriſtian merchants in the European dreſs, were not ſtruck with any thing ſtrange in our appearance, and did not ſeem to take much notice of us. We went freely to the coffee-houſes and markets, without ſuffering any inſults. But we underſtood, that none except Muſſulmans, are permitted to paſs through the gate that opens towards Mecca, or even to approach it; and kept therefore carefully at a diſtance from that gate, leaſt we might be diſcovered.

Our letters of recommendation were of great uſe to us. Mr Gœhler had been perſonally acquainted

quainted with the Pacha of Jidda, at Conſtantinople, and had accordingly recommended us to him. We had letters from two conſiderable merchants at Cairo, to two of the principal merchants in Jidda. A poor Schech had given us one to the Kiaja, the Pacha's lieutenant: a recommendation from which we had not expected much, but which was, nevertheleſs, of more ſervice to us than all the reſt.

That Schech was ſecretary to one of the principal members of the academy of *Jamea-el-Aſhar*, at Cairo. He had been born in European Turkey, and having often heard of the ſuperiority of the European Chriſtians in matters of ſcience, he came frequently to ſee us, and was eager to receive information from us. He was a truly worthy man, perfectly free from ſuperſtition, and a friend to the whole human race. Mr Forſkal and I inſtructed him in the elements of botany and aſtronomy. He, for his part, was very uſeful to us, exerciſing us in the Arabic language, and explaining to us many things of which we muſt otherwiſe have remained ignorant. In his youth, he had given the Kiaja ſome leſſons. He had written, without our knowledge, by the laſt caravan, to prepoſſeſs his old friend in our favour: and gave us, beſides, this letter to him.

As we had not time to deliver all our letters with our own hands, we ſent thoſe to the two merchants by our ſervant, in hopes that they might find us lodgings. But when they underſtood that we were ſo many, they excuſed themſelves, alleging that it was not poſſible to find a houſe large enough. Had we been fewer, we might have taken chambers in the public *Kan*. Our Greek ſervant, when we were thus at a loſs for lodgings, applied to one of his countrymen, who was goldſmith to the ſheriffe of Mecca, and in great credit with the principal men in the city. This goldſmith informed him, that the Kiaja, having had previous intimation of our coming, had given him orders to do us any ſervice in his power. He even offered us the uſe of his own houſe for a night, and promiſed us a whole houſe to ourſelves, by next day.

Upon receiving this notice, we went inſtantly to deliver the Schech's letter to the Kiaja; who received us with great politeneſs. We went afterwards frequently to ſee him; and in our anſwers to his queſtions concerning the cuſtoms and manners of Europe, we communicated to him and his friends, more juſt and favourable ideas of the Europeans, than they ſeemed to have before entertained. The Arabs conſider us in the ſame light in which we regard the Chineſe. They eſteem themſelves the more enlightened

and

and ingenious people; and think they do us great honour, when they rank us in the ſecond place. The Kiaja was fond of converſing about aſtronomy. Mr Forſkal, who often viſited him, perſuaded him to form a garden for plants near his houſe, and to bring from the interior parts of the country, the ſhrub which produces the balm in Mecca. The Arabs looked upon this as a happy thought; and the more ſo, becauſe the balm is not to be obtained pure at Jidda, but is commonly corrupted with an intermixture of extraneous ſubſtances, before it comes there.

After a few days, we delivered our letter of recommendation to the Pacha. He had alſo ſome knowledge of aſtronomy, and wiſhed to ſee our inſtruments. He thought them better than thoſe uſed in the Eaſt, and ſhewed them to a *Schech*, a learned Turk, whom he had with him. The Pacha and the Schech ſpoke no language but the Turkiſh, to which I was a ſtranger. But we had enough of interpreters; and, among others, three French and Italian renegadoes in the ſervice of the Pacha. Yet they knew not the terms of ſcience, either in their native language, or in the Turkiſh. I could not, of conſequence, make myſelf well underſtood by the Pacha; and our converſation upon theſe ſubjects was not long nor profound. With the Kiaja I was obliged to ſpeak Arabic, which I found

I found not a little difficult, being ſtill ignorant of the terms of ſcience in that language.

On the 1ſt of November, after hiring a houſe, we made our effects be carried to the cuſtom-houſe, before we ſhould remove them into the city, and had the pleaſure ro obſerve, that we were not the leſs kindly dealt with for being known to the Kiaja. That officer ſat, in an elevated ſituation, with his clerks around him, and directed the goods of the merchants to be examined, piece by piece; but he was ſatisfied with opening our trunks, and did not make them be emptied. The officers of the cuſtoms expect a gratuity when they behave with diſcretion. The Sherriffe's goldſmith, who had taken upon himſelf the direction of our expence, gave them a trifle in our name publicly.

The news of the arrival of a party of Europeans, among whom was an aſtronomer, ſoon reached Mecca. The brother of the reigning Sherriffe was at that time advancing with an army, to attack the city. With the Mahometans, an aſtronomer is always deemed an aſtrologer. The Sheriffe, therefore, directed his Greek goldſmith to enquire of me, Whether he ſhould remain in poſſeſſion of the ſovereign power, or be compelled to give place to his brother? I excuſed myſelf from returning an anſwer, as being ignorant of future events, and

and as cultivating aſtronomy only to improve the art of navigation. But Mr Von Haven replied, that, of the two brothers, he who bore the greateſt reſemblance to Haſſan, the founder of the family, ſhould remain victorious. This reſponſe turned out the more happily, that the reigning Sheriffe was enabled to maintain himſelf upon the throne.

A nobleman in Jidda aſked me to diſcover to him the thief who had ſtolen two hundred ſequins which he had loſt. I alleged the ſame excuſe as in the former caſe. He then applied to a famous Schech, who was a better *aſtrologer* than I. The Schech gathered all his ſervants, ranged them in a line, and, after a long prayer, made each of them take into his mouth a bit of folded paper, telling them, that they who were innocent might ſwallow it with ſafety, but that the guilty perſon would be choaked by it. They all ſwallowed the paper, ſave one, who, being thus ſurpriſed, and embarraſſed, confeſſed the theft, and made reſtitution.

He is ſaid to have been Sultan *El Guri*, ſovereign of Egypt, who, in the year 1514, ſurrounded Jidda with walls, to protect it from the Portugueſe, then beginning to become formidable on the Red Sea. Thoſe walls are ſtill ſtanding, but are now ſo ruinous, that a perſon may,

may, in many places, enter over them on horſeback. The bridge is in an equally defenceleſs ſtate; a ruinous battery, with one diſmounted cannon, is all that remains to ſhelter it. Some cannons before the palace of the Pacha, are good for nothing but to return the ſalute of ſhips which enter the harbour. This palace is but an indifferent building, like the houſes of the other Pachas through the Ottoman empire. In the city, however, are ſeveral fine buildings of coral ſtone. But the other houſes are ſlight wooden fabrics, like the ordinary dwellings of the Arabs through the country.

The city is entirely deſtitute of water. The inhabitants have none to drink, but what is collected by the Arabs, in reſervoirs among the hills, and brought by them from thence upon camels.

People of diſtinction in this place dreſs nearly as the Turks in Cairo. But, the poorer ſort wear only a ſhirt without breeches. The Bedouins in the neighbourhood wear only the Ihhram upon their loins. The dreſs of the women among the lower ranks is the ſame which is worn by the Arabian females in general; large drawers, a flowing ſhirt, and a veil. Many of the poorer people are employed in fiſhing, by which they ſeem to earn but a ſcanty living.

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The country lying immediately around this city, is ſandy and barren. If we may believe tradition, theſe regions have undergone no change ſince the creation; for the tomb of Eve is ſtill ſhewn in a ſpot at no great diſtance from the ſea. But, I have remarked ſome ſure indications of the ſea having receded from the ſurface of the land here as well as in other places. At a certain diſtance from the ſhore, are hills entirely compoſed of coral-rock, and having a perfect reſemblance to the banks of coral lying along the coaſt.

As I was walking by the harbour, I had an opportunity of obſerving a ſingular practice, which the Arabs uſe for taking up wild ducks. The perſon, who is in ſearch of the game, ſtrips, puts ſea-weeds upon his head, and approaches the bird. The duck, not being alarmed at the ſight of the ſea-weeds, ſtirs not till the Arab ſeizes it by the feet.

Pococke, and ſome other travellers, were not credited, when they ſpoke of this mode of taking wild-fowls as practiſed in China. But no fact can be more certain (AA).

Chap. V.

The Government and Trade of Jidda.

Jidda has been always a part of the dominions of the Sherriffe of Mecca. The Turkiſh Sultan ſends, indeed, a Pacha to this city; but he is not abſolute ſovereign of it. The ſupreme authority is ſhared between the Sherriffe and the Turkiſh governor. The latter is changed every year; and accordingly refuſes ſometimes to obey the Pacha; as did the preſent Kiaja, in one inſtance, during our ſtay at Jidda.

The Sherriffe keeps an officer, who is called his Viſier, to repreſent him in this city; and on this Viſier, ſolely, do all ſuch of the inhabitants of Jidda, as are the Sheriffe's ſubjects, depend. This officer is always choſen out of the family of the Sherriffe, from among thoſe who aſpire to the ſovereign power. A deſcendent of a noble Arab family would not deign to compear before a judge of a meaner birth.

The revenue ariſing from the cuſtoms is ſhared between the Sultan and the Sherriffe; upon which account the Kiaja and the Viſier always attend together, when goods are examined.

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The dues of cuſtom are fixed at 10 *per cent.* upon the value of the goods, eſtimated arbitrarily by the cuſtom-houſe officers; ſo that they may be conſidered as equal, in reality, to 12 or 15 *per cent.* The Engliſh, however, are particularly favoured, even more than the ſubjects of the Sultan: They pay only 8 *per cent.* and are ſuffered to diſcharge this in goods; whereas all others muſt produce money.

Although the trade of Jidda is ſo conſiderable, yet this city is no more than a mart between Egypt and India. The ſhips from Suez ſeldom proceed farther than this port; and thoſe from India are not ſuffered to advance to Suez. The maſter of a veſſel from Surat, being driven one year too far north to enter the harbour of Jidda, proceeded to Suez, and there diſcharged his cargo. But he was put into priſon, next year, at Jidda, and obliged to pay the full dues that would have been charged at Jidda, upon the goods which he had diſpoſed of at Suez.

Were it not for this advantage, the trade of Suez would be very trifling. The circumjacent country affords nothing but *Taif* almonds for an objects of traffic; of theſe, indeed, the Engliſh carry five hundred thouſand weight a-year to India. Balm of Mecca is alſo brought hither from the neighbourhood of Medina, as an article for exportation.

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The imports are greater, becauſe both Mecca and Medina are to be ſupplied from this market. Large quantities of corn, rice, lentiles, ſugar, oil, &c. are imported from Egypt, without which this part of Arabia could not poſſibly be inhabited. All goods from Europe come alſo by the way of Egypt; and, on the other hand, thoſe which are brought hither from India paſs generally into Egypt.

Maillet, who reſided long in Cairo, imagined that it might be of advantage to the nations of Europe, to conduct their trade to India by the way of the Red Sea. But it is doubtful, whether ſhips would be allowed to paſs the harbour of Jidda. They would undoubtedly meet with much fraud and chicanery at Suez; for the proprietors of the veſſels which trade at preſent between the two harbours, are the moſt reſpectable merchants in Cairo. Beſides, the exorbitant duties, which would be exacted, would greatly curtail their profits. But European merchants would hardly be hindered to ſettle at Jidda: One Engliſhman has lived ſeveral years here.

A circumſtance, which muſt always have an unfavourable influence upon the ſtate of this trade, is, the low ſtate of the finances of the Government which preſides here. Continually in want of money, they often require the merchants

chants to advance ſome part of the duties for the next year, and promiſe to diſcount what is thus advanced, when it falls due. But theſe advances, when once obtained, are left to accumulate, year after year, and will never be repaid. The Engliſh have not yet ſubmitted to theſe impoſitions: but their firm refuſal continually embroils them with the officers of Government.

No money is coined in this province; the ſpecie current here is all foreign, and the ſame as at Conſtantinople and Cairo. But the larger coins paſs at a higher rate here than in Cairo, becauſe ſmall money is more plentiful here, than even where it is coined. Pilgrims bring this abundance of ſmall money into the country, to defray their travelling expences, and the alms which they are obliged to beſtow on their journey, and in the Holy City. That ſmall money is never carried out of the country; and the province is, by conſequence, abſolutely overflowed with it.

I have had occaſion to ſpeak of the trading janiſſaries. Thoſe are properly merchants, who have inrolled themſelves among the janiſſaries, that they might be protected by the privileges of that body, from the impoſitions to which they would otherwiſe be expoſed in conducting their traffic; but they perform no military duty, and receive

receive no pay. Such a janiſſary is independent of the civil magiſtrate : and amenable to no judges, but the officers of the military body to which he belongs. He enjoys alſo an exemption from the payment of cuſtom-houſe dues, for a trunk and two baſkets, which are allowed them for the conveyance of their baggage and proviſions. But, inſtead of baggage or proviſions, the trading janiſſaries take care to fill the trunk and baſkets with their moſt precious goods. I have ſeen, likewiſe, ſome ſhip-captains and pilots who had inrolled themſelves among the janiſſaries, ſolely to acquire importance, and to ſecure the protection of this powerful body, who are always ready to ſupport and defend a brother janiſſary ; for ſuch janiſſaries did not ſhare the privileges of their Turkiſh brethren.

While we were in Jidda, the janiſſary traders, reſenting the ſtrictneſs with which their goods were inſpected, threatened to defend themſelves with the help of their fellows, from what they called injuſtice. The Kiaja and Vizier ordered ſtrong detachments from the troops of the Pacha and the Sultan, to attend them to the cuſtom-houſe ; and the mutineers were thus repreſſed. But after our departure, the janiſſaries aſſembled in arms : upon which the Pacha directed ſome cannons to be pointed againſt the houſe in which the

the ringleaders were aſſembled, and all became quiet (BB).

CHAP VI.

Voyage from Jidda to Loheia.

OUR orders were, to proceed as directly as poſſible to *Yemen;* and nothing detained us at Jidda, but the prevalence of the north wind, which kept back the arrival of the ſhips going thither for coffee; for there were none elſe with which we could continue our voyage to the ſouth of the Arabic gulph. At laſt, ſome of thoſe veſſels arrived in the beginning of December; and we were adviſed to take our paſſage in a ſhip from *Maſkate*, bound to *Hodeida*, for a cargoe of coffee.

We went in haſte to ſee this veſſel, but were not a little ſurpriſed to find it more like a hogſhead than a ſhip. It was only ſeven fathoms long, by three in breadth. It had no deck; its planks were extremely thin, and ſeemed to be only nailed together, but not pitched. The Captain wore nothing but a linen cloth upon his loins; and his ſailors, who were nine in number, and all black ſlaves from Africa or Malabar, had nothing to cover their nakedneſs, but about

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an hand-breadth of linen, bound upon their haunches with a cord. Our friends perſuaded us not to ſtickle at appearances, as the Arabs of Maſkate are eſteemed good ſailors, and manage their ſails like European mariners; whereas the ſubjects of the Imam are very unſkilful navigators, and uſe mats for ſails, which it is very difficult to manage. We took their advice, and agreed with the maſter, for our paſſage to Hodeida.

Our firſt intention had been, to go ſtraight by ſea to Mokha, as we hoped that ſome Engliſh veſſels might be found there. But we were told, that this paſſage would be extremely tedious, and that we might travel more agreeably by land, and could meet with no moleſtation in the dominions of the Imam. However, the danger of living among Arabs, whom we repreſented to ourſelves ſuch as thoſe whom we had ſeen in the deſart, ſtill dwelt upon our imagination. But our friends again aſſured us, that our fears were groundleſs; and we accordingly determined to land at *Loheia*, or rather at *Hodeida*, as we ſhould thus begin the ſooner to traverſe Arabia the happy. The Kiaja gave us letters to the *Dola's*, or governors of *Loheia* and *Hodeida*: and the merchants to whom we had been recommended, gave us others to ſome of the principal merchants in thoſe two cities. The Pacha gave orders,

orders, that our baggage ſhould paſs unexamined.

We had freighted the veſſel for ourſelves alone; but yet we found it laden with goods. The maſter excuſed this by telling us, that theſe were abſolutely neceſſary for ballaſt. A ſmall ſpace was however allotted to each of us, which we found ſpread with a ſtraw mat, intended equally for a ſeat and a bed upon which we might ſleep if we could. Bales of goods occupied every place elſe, except one ſmall corner, which ſerved as a kitchen. It was impoſſible therefore, to walk or take the leaſt exerciſe. Mr Cramer loſt his watch the firſt night between the boards and a mat of branches of trees, which was ſpread all over the bottom of the veſſel, to keep the goods dry. It was found undamaged, when we reached Loheia; a circumſtance which proves that the timber of thoſe veſſels is more cloſely joined than one would at firſt imagine.

We ſet out from Jidda on the 13th of December, and our Captain followed the practice of caſting anchor every night; although the banks of coral are leſs numerous in the ſouthern, than in the northern part of the Arabic gulph. If we had ſeen few towns or villages between Suez and Jidda, we ſaw not more between Jidda and Loheia.

Our voyage was uniformly ſafe and pleaſant. We obſerved ſome flying fiſhes, which the Arabs call ſea locuſts. On the ſixth day of our voyage, we overtook a veſſel belonging to Hodeida, which had ſailed from Jidda three days before us. This was an inſtance of the ſlow-ſailing of the ſhips of *Yemen*, whoſe mat-ſails receive ſo little wind, that often the Arabs can ſcarce get out of the harbour. We ſaw alſo ſeveral ſmall veſſels, which proceeded in ſuch a manner, as to ſhew themſelves to be managed by men of much more ſpirit than the Turkiſh ſailors.

After ſeven days ſailing, we anchored near *Ghunfude*, a conſiderable city, but conſiſting merely of huts. It belongs to the Sherriffe of Mecca, and is governed by one of his officers, who lives in a ſmall iſle, at ſome diſtance from the city. He is obliged to paſs daily between the iſle and the town, in order to attend the receipt of the cuſtoms. All the ſhips which are employed in carrying coffee to Jidda, are obliged to anchor here, and pay a duty to the Sherriffe. They are under no neceſſity of ſtopping on their return; if the crew, however, wiſh to go on ſhore, they may obtain a general permiſſion for the payment of two crowns.

Next day after our departure from Ghunfude, where we ſtayed only one day, we paſſed within ſight of *Hali*, where the Sherriffe of Mecca keeps

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a garriſon. This city is upon the confines of his dominions, and upon the border of the province of Hedjas. The neighbouring Arabs belong to Yemen.

As our captain needed proviſions, we had an early opportunity of forming acquaintance with thoſe independent Arabs who live between the dominions of the two Sherriffes of Mecca and *Abu-Ariſch*. They are governed by Schiechs of their own, and profeſs a religion which ſeems to have been that of their anceſtors before Mahomet aroſe. We had heard it mentioned, that thoſe people have a ſtrong inclination to appropriate the clothes of travellers: in imitation of our ſhip-captain, therefore, we dreſſed ourſelves modeſtly and ſimply, in indifferent ſhirts, and in this guiſe went on ſhore unarmed. Some men immediately advanced to meet us; inſtead of a turban, they wore only a ſtring upon the head, to confine the hair; and a cloth upon the loins was all the reſt of their dreſs. Conceiving our behaviour to be expreſſive of ſuſpicion and diſtruſt, they threw down their lances, and told us that we had nothing to fear.

As we wiſhed to purchaſe proviſions, they led us to their tents. As we approached, two women came out to meet us, and reſpectfully kiſſed the arms of the Schiechs, who kiſſed their heads in return. They wore no veils

upon their faces; their eyes were blackened with lead ore; and they had black ſpots impreſſed, as ornaments upon their brow, cheeks, and chin. Thoſe beauties, whoſe complexion was a yellowiſh brown, and who were almoſt naked, immediately aſked us for *Kochhel*, to blacken their eyes, and for *Elheune*, to dye their nails yellow. We were not a little mortified, that we had forgotten to provide ourſelves in thoſe articles, by which we might have been enabled to gratify the eagerneſs of thoſe fair ones for dreſs, and to ſupply them with powerful aids to their charms. They regaled us with milk and butter, which had been kept in goat ſkins, and gave us bad bread to eat with theſe dainties. They were not diſpleaſed at our paying them beforehand. Although wanderers in the deſart, they ſeemed to us more civilized than moſt of the other Bedouin tribes.

Next day, after this interview, we halted near a mountain called *Konembel*, ſituate in the middle of the ſea, and ſaid by the Arabs to have been originally a volcano. It may poſſibly be the remains of that burning iſland which is placed by Arrian and Ptolemy in theſe latitudes. We ſaw, likewiſe, not far off, the city of *Geſan*, ſituate upon a tongue of land, on the coaſt; but we did not venture to approach it; for the Sher-

riffe

riffe to whom it belongs bears the character of being inhoſpitable to ſtrangers.

On the 29th of December, we arrived in the harbour of Loheia, and caſt anchor within a league of the town.

SECTION

SECTION VIII.

ROUTE FROM LOHEIA TO BEIT EL FAKIH.

CHAP. I.

Of our ſtay at Loheia.

BETWEEN Suez and Loheia, we had heard much of the independent Schiechs, who are unwilling to ſuffer ſtrangers to enter their dominions. From this circumſtance, we could not readily credit what was told us concerning the eaſe and ſecurity with which we might travel through the territories of the Imam of Sana. It was for this reaſon, that we had wiſhed to go ſtraight by ſea to Mokha; although we had been often enough oppoſed by contrary winds, to make us weary of this mode of travelling. Two merchants of Mokha, who had ſet out with us, determined, however, to continue their journey by land. We thought it might be proper to accompany

pany them into the city, where we might learn from the governor, whether we could be safe to travel by land between Loheia and Mokha.

Dola, or *Emir*, is the title which the Arabs give to the governors of cities. He of Loheia was an Emir, and his name was *Farhan*. He was a native of Africa, and entirely black; but had been brought into Arabia in his youth, and sold to a man of rank, who was since dead, after having occupied one of the first offices in the service of the Imam. He had given young Farhan a good education, and had obtained for him a small office, in which he gave so much satisfaction, that his merit soon raised him to be Dola of a considerable city. We found him to possess the dignified politeness of a nobleman, the strictest integrity, and the candid benevolence of a true friend to mankind.

We explained to him our situation; and told him that we were Europeans, and wished to go by Hodeida to Mokha, where we hoped to find some English ships, in which we might take our passage to India; but, being strangers to the country through which we were to travel, had brought a letter to him from the Kiaja of Jidda, and another from one of the principal merchants in Jidda to *Mæchsen-el-Makkawisch*, the chief merchant in Loheia. The Emir had known a good many Europeans, or

Franks

Franks, at Mokha, but had never before ſeen any arrayed in the garb of the Eaſt, which is, however, univerſally worn by the Oriental Chriſtians. We knew, that the Muſſulmans regard Chriſtians with greater eſteem than thoſe of any other religious community except their own. When we were aſked, therefore, by Emir Farhan, whether we were Franks or Nazarites, we replied that we were both; fearing that he might perhaps take the Europeans for Pagans. *Mæchſen*, the merchant, was then ſick; but the Emir ſent for his clerk, to receive the letter in our hands, addreſſed to him.

Hitherto, this governor had known no Europeans but India merchants. He was ſurpriſed, when he underſtood, from the letters, that one of us was a phyſician; another in ſearch of plants; and a third, an obſerver of ſtars. Struck with this ſingularity, and ſuppoſing that we might not be in very great haſte, he propoſed to us to ſtay ſome time at Loheia, offering to ſend us to Mokha upon his own camels. *Mæſchen*, the merchant, who needed a phyſician, earneſtly invited us, at the ſame time, to take up our lodgings in one of his houſes.

We were delighted thus to find the Arabs more civilized the farther we proceeded from Egypt, and to meet with ſo polite a reception among the people who were the objects of our enquiries.

enquiries. We were ſtill more delighted to find that people themſelves contributing to afford us opportunities of tranſverſing their country unſuſpected. To hide our joy at the propoſal, we expreſſed our fears of danger in travelling ſo near the ſeat of the war between the the Schiech of *Mekkrami* and the Sherriffe of *Abu Ariſch*. But the Emir aſſured us, that we ſhould be ſafe from all danger at Loheia, and might travel in full ſecurity through the whole territories of his maſter the Imam.

We no longer heſitated to quit the veſſel. The captain, not having taken the precaution to exact payment for our paſſage, when we came firſt on board, now applied to the governor, begging him to compel us to pay in full for our paſſage to Hodeida. The Emir generouſly replied, that he would pay his demand from his own purſe, if we refuſed; and the merchant Mæchſen made the ſame promiſe. We did not put the generoſity of our Arabian friends to the trial; but felt ourſelves deeply indebted to them for their offers and ſervices.

When we ſpoke of the conveyance of our baggage to the ſhore, the Emir ſent his own boat for it; and, to ſpare us all trouble, directed the merchant's clerk to ſatisfy the officers of the cuſtoms. In the evening, he ſent us an excellent ſheep, as a preſent of welcome, and accom-

panied it with a letter, in which he called us his gueſts, and aſſured us of his friendſhip. His boat having only mat-ſails, moved ſo ſlowly, that we could not bring all our effects on ſhore in one day, which gave us ſome concern, leſt we might loſe what remained behind, or be robbed of what lay on the ſhore. The Emir, underſtanding that we were uneaſy upon this head, immediately ſent ſome ſoldiers to guard our baggage.

We paſſed the night on the ſhore, whither our good friend Mæchſen, who very naturally ſuppoſed that our cooking utenſils muſt be yet in confuſion, ſent us an excellent ſupper. Nothing was wanting but wine; and our ſtock of bad brandy, which we had brought from Jidda, was by this time finiſhed. We might have ſupplied ourſelves with wine, and other liquors, from the Jews of Sana, who manufacture large quantities of thoſe articles: but we ſhould have been obliged to carry them in copper veſſels, which would have rendered them noxious to the health. They offered us a ſort of *bowza*, which we found nauſeous. We were therefore obliged to content ourſelves with the proſpect of living without ſtrong liquors of any kind for ſome months.

Our trunks were carried next day to the cuſtom-houſe: they were opened; and we were afraid

afraid that they might be ſtrictly examined. But the cuſtom-houſe officers behaved with great civility. We had remarked, that the Emir's attention was fixed upon our inſtruments ſolely, and that he ſeemed anxious to underſtand the uſes of them: We therefore explained to him whatever he wiſhed to know. Mr Forſkal ſhewed him ſome ſmall objects through a microſcope; and he was moſt agreeably ſurpriſed to ſee minute inſects magnified to ſo large a ſize.

The houſe aſſigned us for a lodging was built in the Eaſtern faſhion, with a ſquare court in the middle. There was not one well-furniſhed room in it; yet it conſiſted of ſeveral diſtinct apartments, into which the entrance was through an open gallery, which extended all around it. This lodging was far from being elegant, in compariſon with the ſplendid inns in Europe; but in Arabia, it was both elegant and commodious. At firſt, our court was conſtantly filled with crowds of people, curious to ſee us. This we found troubleſome; and therefore hired a porter, who ſuffered none to enter, but perſons who had buſineſs to tranſact with us.

Chap. II.

Of the City of Loheia.

The city of Loheia has ſtood only for theſe three centuries. Its founder and patron was a Mahometan ſaint, called Schiech *Sælei*, who built a hut on the ſhore where Loheia now ſtands, and ſpent there the reſt of his days as a hermit. After his death, a *Kabbet*, or houſe of prayer, was raiſed over his tomb; and it was afterwards by degrees embelliſhed and endowed. Some devout perſons, imagining that it would be a great happineſs to them to live near the remains of ſo holy a perſon, built huts for themſelves about his tomb. Nearly at the ſame time, the harbour of *Marabea*, a neighbouring city, in which a governor reſided, was filled up. The inhabitants, upon this, deſerted their city, and ſettled at Loheia, whither the ſeat of Government was alſo transferred.

I remarked, upon this occaſion, that the Sunnites, the prevalent ſect in this province, although forbidden by the Koran to pay any acts of worſhip to created beings, yet regard their ſaints

ſaints with very ſingular veneration. In this part of Arabia, the poſterity of the ſaints are treated with as much reſpect as is ſhewn to the poſterity of Mahomet at Mecca. Every perſon who can number a reputed ſaint among his anceſtors, is dignified with the title of Schiech, and conſidered as an eccleſiaſtic by birth. Families thus find it their intereſt to eſtabliſh, by every poſſible means, the ſanctity of the perſon to whom they owe their origin, and to maintain the authenticity of the miracles aſcribed to him. In this manner is ſuperſtition daily extending its influence among the Mahometans, and feigned miracles are conſtantly multiplying.

The territory of Loheia is arid and barren. The harbour is ſo indifferent, that even the ſmalleſt veſſels are obliged to anchor at a great diſtance from the city; and, when the tide is at ebb, laden boats cannot approach near it. Notwithſtanding this diſadvantage, a conſiderable trade in coffee is carried on from Loheia; the coffee is brought from the neighbouring hills, and expoſed in one large heap for ſale. This coffee is not reputed to be ſo good as that which comes from Beit el Fakih, and is ſhipped at Mokha and Hodeida. But coffee is to be purchaſed here upon more reaſonable terms; and the carriage to Jidda coſts leſs. On this account, ſeveral merchants from Cairo live at Loheia, and

others

others come annually hither to make purchaſes of coffee. In this city, are alſo forty poor *Banians*, employed in different trades.

Loheia, although without walls, is not entirely defenceleſs. Twelve towers, guarded by ſoldiers, ſtand at equal diſtances round it. Theſe towers reſemble thoſe in ſome of the imperial cities of Germany; the height of its gates renders it neceſſary to climb up to them upon ladders. In Turkey, and even in Europe, it would have been dangerous to approach near ſuch fortifications, in order to examine them. But the Arab guards ſat ſmoking their pipes, and drinking *Kiſcher*, and gave me no interruption in my walks about them. Some of the officers even invited me to ſit down and partake of their refreſhments. They put many queſtions to me concerning the military ſkill of the Europeans, and ſeemed to be ſurpriſed at what I told them. I ſhewed them our invention for writing without ink, and in their preſence, drew with a pencil, the lines and angles neceſſary for laying down the plan of the city, while they had no ſuſpicion of my purpoſe, but called on their comrades from the neighbouring towers to ſee my exhibition.

Only one of thoſe towers, and that newly built by Emir Farhan, is ſuch as to admit of being defended by cannons. The reſt are ſo ill built, that the Arabs of *Haſchid*, ſome time ſince, made

made their way through them, and ſet fire to the city. The inhabitants are ſenſible of the weakneſs of their fortifications. After our departure, upon ſome hundreds of thoſe Arabs advancing through the province, towards the ſhore, many of the inhabitants left Loheia, and took refuge in a ſmall iſland, carrying with them their moſt precious effects. But their terror proved to have been premature; for Emir Farhan no ſooner put his troops in motion, than thoſe contemptible enemies retreated.

Several of the houſes in Loheia are built of ſtone; but the greater part are huts conſtructed in that faſhion which is common among the Arabs. The walls are of mud mixed with dung; and the roof is thatched with a ſort of graſs which is very common here. Around the walls, within, are a range of beds made of ſtraw, on which, notwithſtanding their ſimplicity, a perſon may either ſit or ly commodiouſly enough. Such a houſe is not large enough to be divided into ſeparate apartments; it has ſeldom windows, and its door is only a ſtraw mat. When an Arab has a family and cattle, he builds, for their accommodation, ſeveral ſuch huts, and incloſes the whole with a ſtrong wooden fence. The population of the cities of Arabia, therefore, cannot be proportionate to their extent.

Lime

Lime is prepared in the neighbourhood of this city, by the calcination of coral from the ſea, in the open air, and without a furnace. In the larger maſſes, when they were broken, we often ſaw oblong ſhells, with the animal ſtill alive within them. Theſe ſeas abound in beautiful ſhells and uncommon fiſhes.

The water at Loheia is very bad, and is brought from a diſtance. The common people drink from a well, which is a league from the city. The beſt water, which, however, cannot be praiſed as good, comes from two leagues and a half's diſtance. As wheeled carriages are unknown here, this water is carried upon camels or aſſes; not in ſkins, as in Egypt and Turkey, but in earthen jars, a number of which hang upon each ſide of a camel. Within two leagues of the city is a ſmall hill which affords conſiderable quantities of mineral ſalt.

CHAP. III.

Of the Inhabitants of Loheia.

FROM all that we ſaw, and from all that befel us in this city, we judged the inhabitants to be curious, intelligent, and poliſhed in their manners.

ners. All were eager to ſee the Europeans, and the wonders which they performed. After we had employed a porter, thoſe who had no other pretext upon which they might obtain admiſſion to us, pretended to conſult our phyſician. One aſked him to feel his pulſe, and to tell him what medicines or regimen he ſtood in need of; while another enquired, how it came that he could not ſleep?

We had one opportunity of learning their ideas of the benefits to be derived from medicine. Mr Cramer had given a ſcribe a vomit, which operated with extreme violence. The Arabs being ſtruck at its wonderful effects, reſolved all to take the ſame excellent remedy; and the reputation of our friend's ſkill thus became very high among them. The Emir Bahr, or inſpector of the port, ſent one day for him; and as he did not go immediately, the Emir ſoon after, ſent a ſaddled horſe to our gate. Mr Cramer, ſuppoſing that this horſe was intended to bear him to the Emir, was going to mount him, when he was told, that this was the patient he was to cure. We luckily found out another phyſician in our party. Our Swediſh ſervant had ſerved among the huſſar troops in his native country, and in that ſervice, had learned ſome knowledge of the diſeaſes of horſes. He offered to cure the Emir's horſe, and ſucceeded.

The cure rendered him famous: and he was often ſent for afterwards, to human patients. The Arabian phyſicians extend their care equally to men and horſes, and even to all other creatures.

When we ſhewed our microſcopes to Emir Farhan at the cuſtomhouſe, the other Arabs were all aſtoniſhed as well as he, to ſee the ſize of the inſects ſo much magnified. A ſervant, who ſaw one of thoſe magnified inſects, ſaid that they were the growth of Europe, and that thoſe of Arabia, were, in compariſon, exceedingly diminutive. But, nothing ſurpriſed the people of diſtinction more, than when they ſaw through a teleſcope, a woman walking: they could not conceive how it happened, that although ſhe appeared topſy-turvy, yet her under garments did not turn about her ears, and exclaimed repeatedly, *Allah Akbar*, God is Great.

The children, obſerving that we gathered inſects, brought great numbers, which they aſked us to buy. Thoſe who were grown up, ſhewed alſo many indications of a turn for induſtry, which if properly directed and encouraged, might render this people a commercial nation.

Two Arabs came, one day, to ſee us eat. The one was a young nobleman of Sana, who had received a good education; the other a man of ſome conſequence, from the province of *Hachtan*, where few ſtrangers are ever ſeen, and the greateſt

eſt ſimplicity of manners ſtill prevails. When we invited them to dine with us, the latter earneſtly replied, "God preſerve me from eating "with infidels who believe not in God." When I aſked him ſome particulars concerning his country, he replied, "What is my country "to you? Do you want to conquer it?" He was aſtoniſhed at every thing he ſaw, our ſpoons, our plates, our forks. He aſked ſome ſimple queſtions which excited laughter. He then went out in a paſſion, and his companion from Sana had ſome difficulty to perſuade him back. When he came back, he ſaw whole fowls before us, which ſurpriſed that ſober Arab not a little, as he imagined that we had eaten too much before. When, at laſt, he ſaw Mr Von Haven about to carve one of theſe fowls, he ſtepped forward, and ſeized him by the arm, ſaying, with a peeviſh tone, "What! wilt thou eat ſtill?" He then went out in a rage, and would not return. The young man from Sana apologized for him, and begged us to excuſe the ſimplicity of his countryman.

Mr Baurenfiend and I ſometimes diverted ourſelves with playing on the violin, which led ſuch as happened to overhear us, to think us muſicians. A rich merchant ſent for us to come with our inſtruments to his houſe. We refuſed, becauſe the Arabs look with contempt upon muſicians

ficians by profeſſion. The merchant, being old, and not able to walk ſo far, mounted an aſs, and came with two ſervants ſupporting him, to our houſe, in order to gratify his curioſity, by ſeeing and hearing us. He was very polite, and aſſured us, that he had no averſion to Chriſtians; for, that a diverſity of religions was tolerated by God, the Creator of all. After ſome converſation, he expreſſed a wiſh to ſee our violins, and hear us play upon them. We played ſome ſolemn tunes, which are more to the taſte of the Orientals, than our gayer muſic. He ſeemed to be pleaſed, and offered each of us half a crown at parting. The Arabs refuſe no preſents, however ſmall, and he was not a little ſurpriſed when we declined accepting his money; eſpecially as he could not conceive what inducements any perſon could have to learn muſic, if not to gain by it.

This merchant was one of thoſe few who wear their beards dyed red; a cuſtom which ſeems to be diſapproved by the more judicious Arabs. His reaſon to us was, that a red beard was handſomer than a white one; but others told us, that he had the weakneſs to think to conceal his age by this ſilly diſguiſe. He told us, that he was above ſeventy years of age; but his acquaintance affirmed that he was not under ninety. We had obſerved of the Muſſulmans in general, however, that

that they ſeldom know their own age exactly. They reckon by the moſt remarkable incidents in their lives, and ſay, I was a child when ſuch an event happened, or when ſuch a one was governor of the province or city.

This merchant often afterwards invited us to his houſe, and became at length ſo familiar, as to entertain us with a detail of his adventures. If we might believe his ſtory, he had enjoyed, one after another, near an hundred young and beautiful female ſlaves, all of whom he had ſold, given in marriage, or reſtored to liberty, after keeping them for ſome time. He had ſtill two of theſe; and he would die content, he ſaid, if he could only forget the frailty of old age now and then in their company; he offered to make our phyſician a conſiderable preſent, if he could reſtore him ſo much of the vigour of youth, as might qualify him for this enjoyment. Another merchant, who was fifty years of age, had promiſed our phyſician an hundred crowns, if he would give him ſome remedies to fit him for the enjoyment of ſome young and beautiful female ſlaves, whom he had in a houſe at Mecca. But he was ſo exhauſted by exceſſive indulgence, that neither Mr Cramer's preſcription, not yet thoſe of the ſurgeons of ſome Engliſh ſhips, whom he had before conſulted, could reſtore his genial vigour.

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The women of Loheia wear large veils in the ſtreet, which cover their countenances ſo entirely, that only one of their eyes can be diſcovered, and that but imperfectly. Yet they make no difficulty of unveiling before ſtrangers, as they paſs, eſpecially if they happen to think themſelves pretty, and are ſure that they are not obſerved by any of their countrymen. Mr Baurenfeind made a drawing of one of thoſe females. Her brow, cheeks, and chin, were ornamented with black ſpots, impreſſed into the ſkin, and ſhe had alſo her eyes artificially blackened.

Chap IV.

Departure from Loheia.

After examining all that ſeemed worthy of notice in this city, and its neighbourhood, we became deſirous to proceed on our journey, and to viſit the other parts of Yemen. It was requiſite, however, that we ſhould aſſign a reaſon to our friend Farhan for our earneſtneſs to depart. By good fortune we learned that an Engliſh veſſel was arrived at Mokha: but this veſſel, the Emir well knew, was not to ſail from that harbour till June. We told him, therefore, that we had

had ſome immediate buſineſs to tranſact with our countrymen that were newly arrived; upon which account we meant to ſet out for Beit el Fakih, and after reſting there a ſhort time, to continue our journey to Mokha. He anſwered, that we were ſurely diſſatisfied with our entertainment at Loheia, otherwiſe we would not think of quitting it ſo ſoon; and yet no governor could take more concern to ſerve us than he. After convincing him that we were actually under a neceſſity of ſetting out for *Mokha*, we prepared for our departure.

We had made a large collection of natural curioſities, the carriage of which by land would have coſt a great expence. We reſolved, therefore, to ſend by ſea our trunks, and all the baggage that we were not likely to need at Beit el Fakih. The governor did us the kindneſs of ſending, by the ſame conveyance, a letter to the *Dola* of Mokha, in which he aſked him to ſuffer our effects to remain untouched at the cuſtom-houſe, till we ourſelves ſhould arrive.

When we ſent to take leave of our friend Emir Farhan, he was indiſpoſed, and we could not ſee him. But when he heard, that we had determined to ſet out, he deſired that we would come to him very late in the evening. We found him in company with ſeveral Arabs; before him lay an Engliſh teleſcope which I had lent him,

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a piece of ſilk ſtuff, and a parcel of crowns. He would return me my teleſcope, but I inſiſted that he ſhould keep it; which, after long refuſal, he at laſt, with viſible ſatisfaction, conſented to do. The piece of ſilk, with twenty crowns, were a preſent intended for our phyſician; and the reſt of the crowns he preſſed us to accept, in order to pay the hire for our aſſes and camels. He and his company teſtified the ſtrongeſt ſurprize, when they ſaw us refuſe the money thus offered us; for inſtead of refuſing, Turkiſh travellers are ready to demand ſuch gratuities.

We were unwilling to be burthenſome to the Arabs, and would therefore accept of nothing from them, without making a recompenſe. We made the Emir a preſent of a watch, which, having never before had one of his own, he knew not how to manage. A merchant from Cairo, who was ſettled at Loheia, promiſed to wind it up every day. We parted with ſincere regret from this good governor.

We hired camels for our baggage, and horſes for ourſelves. In Arabia, Chriſtians are not prohibited the uſe of horſes; but theſe can rarely be had for hire. The uſual mode of travelling here, is upon aſſes; which in this province are large, ſtrong, ſpirited, and walk with a pace, not the moſt pleaſant to the rider.

Travelling

Travelling being as little expoſed to danger in Yemen, as in any other country in the world, we did not need to wait for the ſetting out of any caravan. We therefore left Loheia alone, on the 20th of February, ſending the camels before, and following them ourſelves, within a few hours, upon our aſſes.

CHAP. V.

Route by Tehama.

THE territory of Yemen is naturally divided into two diſtinct provinces. That part which borders on the Arabic gulph is a ſandy plain, which, as it ſpreads backward, riſes by a gradual aſcent, into hills, and terminates in a lofty range of mountains. The plain is called *Tehama*. We had to croſs it on our way to Beit el Fakih.

In the firſt day of our journey, we travelled through a parched and barren tract of country, along an arm of the ſea, which penetrates a conſiderable way into the land. We reſted in a coffee-houſe ſituate near a village. *Mokeya* is the name given by the Arabs to ſuch coffee-houſes which ſtand in the open country, and are intended, like our inns, for the accommodation of travellers.

They are mere huts, and are ſcarcely furniſhed with a *Serir*, or long ſeat of ſtraw ropes; nor do they afford any refreſhment but *Kiſcher*, a hot infuſion of coffee-beans. This drink is ſerved out in coarſe earthen cups; but perſons of diſtinction carry always porcelain cups in their baggage. Freſh water is diſtributed *gratis*. The maſter of the coffee-houſe lives commonly in ſome neighbouring village, whence he comes every day to wait for paſſengers.

After a journey of ſix German miles, we arrived by midnight, at a large city in which a Sub-*Dola* reſides, with a few ſoldiers. Emir Farhan had given us a letter to the deputy-governor, with an order to the inhabitants to ſupply us with a ſheep, which, however, we did not chuſe to accept. But we came afterwards to underſtand, that the inhabitants had been obliged to pay a ſum of money equivalent to the value of the ſheep, which had been ſhared between the Sub-Dola and a ſervant of the Emir's who accompanied us, upon buſineſs of his own. In the other villages through which we paſſed, therefore, we made no difficulty of accepting the ſheep which the Emir had ordered us.

Through the whole country, we found water ſcarce and bad. But we met with many large villages, leſs diſtant from one another than we ſhould have expected in ſo barren a plain. *Me-*

negre

egre is one of thoſe villages, of which we were led to take particular notice, by finding in it the firſt *Manſale* that we ſaw. A *Manſale* is a houſe in which travellers are received and entertained *gratis*, if they will be content with ſuch treatment as is uſual in the country; they are all lodged in one common apartment, which is furniſhed with a *Serir*, and are ſerved with *Kiſcher*, hot millet bread, camels milk and butter. When the maſter of this Manſale underſtood that ſome European gueſts were arrived, he came to ſee whether his ſervants treated us properly; and was going to kill a ſheep for our entertainment, if we had ſtayed longer. He cauſed wheat bread to be baked for us, which is in this province very rare; and made them bring cow-milk, when he ſaw us nauſeate the viſcidity of the camel's milk. Our Arabian ſervant let us know, that he might be diſobliged, if we ſhould offer any compenſation for his kind hoſpitality; but the attendant who ſerved us with thoſe things, took an opportunity, in a place where he could not be ſeen by his maſter, to aſk a ſmall gratuity.

At *Dabbi*, a large village, where is a moſque, the tomb of a ſaint, and ſeveral houſes built of ſtone, we ſtayed a whole day. Near this, we ſaw a tannery, and a manufacture of earthen ware, which is prepared in the open air, and without a furnace. We ſaw, likewiſe, indigo

manufactured here; it is ſold at a cheap rate, but is of a bad quality. Much of this dying ſtuff is uſed here; for the women, among the commonalty, wear blue ſhirts and drawers.

From this village, there is a direct road leading to Beit el Fakih. But the tract of country through which it paſſes, is extremely arid, and almoſt uninhabited, and affords ſcarcely any water. We therefore preferred a longer road, nearer the mountains, and found reaſon to be pleaſed with our choice; for we met with ſeveral ſmall woods, a number of villages ſkirted with buſhes, and many wells, which were from an hundred and ſixty, to an hundred and ſeventy feet deep; but happily for both men and beaſts, dug in ſloping ground; for, as the water is to be raiſed by a cord dragging a leathern bucket, this is more eaſily accompliſhed in a going down hill, than if the ground were barely level, or an aſcent were to be climbed.

We paſſed two large villages, under the juriſdiction of the governor of Beit el Fakih; but in neither of theſe did any thing remarkable offer itſelf to our obſervation. But in two places upon this journey, we ſaw ſpots ſcattered with ſmall villages, bearing all the ſame name; from which we were led to think, that ſome ſmall detached tribes might have ſettled, each in a particular diſtrict of this province. We paſſed alſo

two

two of thoſe vallies ſo common in Arabia, which, when heavy rains fall, are filled with water, and are then called *wadi*, or rivers, although perfectly dry at other times of the year.

After reſting a night in one of thoſe wretched coffee-houſes, we arrived, in the morning of the 25th of February at Beit el Fakih, and had our trunks ſent immediately to the cuſtom-houſe; but they were not inſpected till noon, and then in the preſence of the Dola. We, in the mean time, delivered letters of recommendation from Mæchſen of Loheia to *Ambar Seif*, one of the principal merchants in Beit el Fakih. This worthy man received us in a very obliging manner, hired us a houſe, ſaw our effects carried thither, and invited us to dine with him, till we could have matters put into order in our own habitation.

Chap. VI.

Of the City of Beit el Fakih.

This city is ſituated on a plain, which, although far from being naturally fertile, is, however, carefully cultivated. The houſes join not one

one to another, but are built ſeparate. Many are of ſtone; and the mode of building is every day improving: many, however, are ſtill in that ſtyle of architecture which I had occaſion to remark when ſpeaking of Loheia. In the city of Beit el Fakih is a citadel, which is thought of the utmoſt importance in a country where armies are without artillery.

The houſe which we occupied was a building of ſtone; but the proprietor had been diſlodged by a ſpecies of ants, named, by the Arabs, *Ard*. Theſe ants, which are well known to naturaliſts, form covert ways, through which they introduce themſelves into houſes, where they deſtroy equally cloths and proviſions of all kinds. They are not leſs troubleſome in gardens, where they alſo form their covert ways, between the root and the top of trees, waſting the ſap, and devouring the buds and the extremities of the branches. Our chambers were full of them: We took the meaſures which are ordinarily employed, to quit ourſelves of them; deſtroying their cells and paſſages ſeveral times ſucceſſively. The inſect indeed reſtores theſe with amazing rapidity, eſpecially in the dark; but it at length yields. On our way hither, we had obſerved a number of buſhes covered with earth, in which were a vaſt quantity of galleries formed by thoſe little animals. The

ſhrub

ſhrub which they had attacked in this manner was always withered.

The city of Beit el Fakih is not of ancient origin. It has exiſted only for ſome centuries; and, like Loheia, owes its riſe to a ſaint, called *Achmed iba Muſa*, from whom it has derived its name; Beit el Fakih meaning *the houſe or dwelling of the ſage.* The tomb of that ſaint is ſhewn without the city, upon a ſandy hill, where a fine moſque has been reared. At firſt, ſome devout perſons built themſelves cottages round the tomb. The harbour of *Ghaleſka* was about the ſame time choaked up; and the inhabitants of that city, for the convenience of trade, then removed all their effects to the vicinity of this tomb, and ſettled about it. When it had thus become a conſiderable city, the Lord of the territory built a citadel for its defence, in a place where water had been found. The city is now nearer the tomb; and the vicinity of the tomb is almoſt deſerted.

That ſaint was a great worker of miracles. The following is the moſt wonderful which he performed. A Turkiſh Pacha, who had been for twenty years a captive in Spain, where he was bound with maſſy and ponderous chains to two large ſtones, had long invoked, in vain, the aid of ſeveral different ſaints. At laſt, he bethought him of the great Achmed, and invoked

him

him alſo in his turn. The ſaint ſtretched out his hand from his tomb; and, at that very inſtant, the Pacha arrived from Spain, bearing with him his ſtones and chains. The miracle took place on the evening of the anniverſary feſtival of the ſaint, in the preſence of many witneſſes. Such a miracle, of ſo late a date, and performed ſo publicly, they conſider as proved by the moſt unexceptionable evidence.

So modern a city cannot contain many antiquities of an intereſting nature. Yet I copied here an ancient *Kufic* inſcription, in the preſence of many ſpectators, none of whom ſuſpected me, as the Egyptians had done, of any intention to ſeek out and pilfer their treaſures. They were all very obliging, and eſpecially the Schechs, or learned Arabs, who ſeemed pleaſed that ſtrangers ſhould ſhew a deſire to acquire their language. In this city, as well as in Loheia, I obtained much information from a claſs of Arab literati, who came much about us. Theſe are denominated *Fakih*, and no where through Arabia do their circumſtances appear to correſpond to their merit.

The city of Beit el Fakih is in a favourable ſituation for trade; being only half a day's journey from the hills in which the coffee grows, and but a few days journies from the harbours of Loheia, Hodeida, and Mokha, from which this

this commodity is exported; it naturally becomes the moſt conſiderable mart for it. This trade brings hither merchants from Egypt, Syria, Barbary, Perſia, Habbeſch, India, and often from Europe. Here are alſo, as in all the other great towns in Arabia, a number of Banians, all of them natives of Diu, who are allowed the free exerciſe of their religion. Yet they dare not bring their women hither, nor burn their dead: and theſe prohibitions induce them to return to their native country, aſſoon as they have accummulated a little fortune.

Beit el Fakih is the reſidence of a Dola, whoſe juriſdiction extends over a large diſtrict. This Dola ſeemed to take little concern about us; and his indifference left us more at liberty than we had been at Loheia. Emir Farhan, having underſtood that Mr Forſkal rambled out through the neighbourhood by himſelf, thought that he might fall into ſome miſhap, by expoſing himſelf ſo careleſsly, and therefore would not ſuffer us to go out of Loheia, without having one of his ſoldiers to accompany us. This kind of aſſiduity proved troubleſome to us; as we did not wiſh to have a witneſs to overhear all our enquiries, and ſpy all our operations. Beſides, we found the inhabitants of Yemen in ſuch a ſtate of civilization, that we could travel among them with

the ſame ſafety as in Europe. The Dola of Beit el Fakih did us a real favour by neglecting us, and ſuffering us to travel about the country, unincumbered with attendants.

SECTION

SECTION IX.

EXCURSIONS THROUGH THE COUNTRY ABOUT BEIT EL FAKIH.

CHAP I.

Journey to Ghaleſka.

IN order that we might avail ourſelves of the liberty which we enjoyed at Beit el Fakih, I, for my part, purpoſed to viſit ſome places which are now ruinous, but were once famous, and are mentioned by Abulfeda. I hoped that I might diſcover ſome inſcriptions, tending to explain what changes the manners and language of this province had undergone: I accompliſhed, at leaſt in part, what I deſired.

As I was convinced that I might travel in ſafety through all Tehama, I reſolved to go by Ghaleſka, and to perform this expedition in as ſimple a guiſe as poſſible, and without any ap-

pearance of ſplendour or opulence that might prove a temptation to robbers. I hired an aſs; and its owner agreed to follow me as my ſervant, on foot. A turban, a great coat wanting the ſleeves, a ſhirt, linen drawers, and a pair of ſlippers, were all the dreſs that I wore. It being the faſhion of the country to wear arms in travelling, I carried a ſabre, and two piſtols hung by my girdle. A piece of an old carpet was my ſaddle, and ſerved me likewiſe for a ſeat, a table and various other purpoſes. To cover me at night, I had the linen cloak which the Arabs wrap about their ſhoulders, to ſhelter them from the ſun and rain. A bucket of water, an article of indiſpenſible neceſſity to a traveller in theſe arid regions, hung by my ſaddle. I had for ſome time endeavoured to ſuit myſelf to the Arabian manner of living, and now could ſpare many conveniences to which I had been accuſtomed in Europe, and could content myſelf with bad bread, the only article to be obtained in moſt of the inns.

On the 7th of March, I ſet out from Beit el Fakih; and, before I had travelled a mile, ſaw ſeveral villages; but, upon all the reſt of the way to Ghalefka, which is four miles and a half, I ſaw not a ſingle dwelling, nor any mark of human induſtry, but a few wells. For the two laſt miles, the way lies through ſo ſandy a tract,

a tract, that my guide often loſt himſelf; ſuch are the continual changes which the wind produces on the ſcenery, by demoliſhing the hillocks, carrying the ſand about, and forming others. We were even obliged to turn ſeveral times out of what we knew to be the true direction, in order to avoid being buried in ſome of thoſe hillocks which were then forming. Ghalefka is at the ſame diſtance from *Zebid* as from Beit el Fakih.

Ghalefka was once a famous city; and the ſea-port town of Zebid was then in an equally flouriſhing condition. That harbour is now filled up, ſo that no ſhip, of however ſmall burden, can enter it: Not only has the ſea receded, while the banks of coral have been augmented, but a quantity of ſand has been here accumulated by the winds, which actually riſes into a hill of conſiderable height. The ruins of a moſque are ſtill to be ſeen here, which was dedicated to a ſaint, who, by his prayers, obtained from Heaven an excellent ſpring of water, for which, the inhabitants believe, that they ought ſtill to be grateful to him. About a ſcore of cottages now hold all the inhabitants of this once flouriſhing city; and dates, with the milk and fleſh of a few ſheep, are all the proviſions they have.

The

The ſea affords them no fiſh, nor any thing elſe, but ſalt; of which every perſon may have as much as he pleaſes, upon paying a ſmall fee to the Dola of Beit el Fakih's ſecretary.

In a burying place near this poor village, I found two ſtones bearing *Kufic* inſcriptions; one of them was large, and ſtood on end; the other lay flat upon a tomb, and was but ſmall. The inhabitants could not comprehend for what reaſon I was ſo eager to copy the inſcriptions from the larger ſtone; but when I returned next day to do the ſame for that upon the ſmaller ſtone, I found it to have been carried away in the night. I applied to the *Hakim* or judge of the village, and offered him a trifle if he could procure me another ſight of it. He led me through many turnings and windings to a poor hut, in which was the tomb of another ſaint; and we there found the ſtone that I was in ſearch of; by his account of the matter, it had not been hidden by the inhabitants, but the ſaint had brought it hither himſelf. Notwithſtanding the ſaint's care of it, the Hakim offered me this ſtone with me to Beit el Fakih, if I would be at the expence of having it conveyed.

CHAP. II.

Return to Beit el Fakih by the way of Hodeida.

I SET out next day from Ghalefka, with my aſs and his owner. The road lies, for the greater part of it, along the ſhore, through a ſandy and barren country. The only vegetables by which it is enlivened, are a few date trees. A number of coffee-houſes, however, and one village occur here to the traveller. At ſome diſtance from the village, are a few houſes ſcattered among groves of date-trees, but which are inhabited only in the ſeaſon when the dates are gathered. I arrived the ſame evening at Hodeida, which is about five German miles diſtant from Ghalefka.

The harbour of Hodeida is ſomewhat better than that of Loheia. Yet large veſſals cannot enter it. The Dola of Hodeida is accountable only to the Imam. But his juriſdiction is confined to this city. His revenues conſiſt in part of the duties upon coffee exported. The manſion of the Dola, the cuſtom-houſe, and the houſes of the principal merchants are ſtone buildings. The reſt of the town conſiſts of huts built in the ordinary ſtile. Near the ſea, ſtands a ſmall citadel,

del, which could not prove a very ſtrong defence. This city has alſo its patron ſaint, Shech *Sddik*, who is honoured with due veneration.

At Hodeida, I found my friends Von Haven and Cramer, who had come hither to deliver two letters of recommendation, from our friends in Jidda to the Dola, and an eminent merchant in this place. They had been received, lodged, and treated in the kindeſt manner. But I, not being diſpoſed to loſe my time in viſits, returned on the next day, which was the 9th of March, to Beit el Fakih.

In this ſeaſon of the year, night is always preferred for travelling through Tehama. I ſhould not have had it in my power, therefore, to diſtinguiſh ſuch objects as deſerved notice, if I had not choſen to depart from the prevalent cuſtom, and to expoſe myſelf to the torrid heat of the day.

On the road, are a number of coffee-huts, but very few villages. A mile and a half from Hodeida, there is a well of excellent water, which is carried to that city for the uſe of the inhabitants; the water which they have nearer, being very bad. As I approached Beit el Fakih, I paſſed through ſome paultry villages; and arrived at my place of deſtination, on the ſame day upon which I had ſet out. The diſtance between Beit el Fakih and Hodeida, is, by my eſtimation, ſeven German miles; and this journey I performed,

med in one day, under the moſt ſcorching heat and upon a hired aſs.

Chap. III.

Journey to Zebid.

Having found the Arabs very civil, and having met with no diſagreeable accident in my firſt excurſion, I was impatient to ſet out again. I accordingly departed for *Zebid* on the 11th of March, to ſee the remains of that famous city, which was once the capital of Tehama; and to inveſtigate ſome ancient inſcriptions which were ſaid to be concealed at *Tahæte*, a ſmall town in that neighbourhood. An Arab who was learned, but poor, accompanied me in this expedition, and was glad of the opportunity of viſiting an old friend at Zebid, without expence. I was no leſs pleaſed to have him for the companion of my journey, as his converſation was very entertaining.

After paſſing by ſeveral coffee-houſes, and through ſome ſmall hamlets, we came to a large village called *El Mahad*, ſtanding in a beautiful valley which receives the waters that fall from Mount *Rema*. In the rainy ſeaſon, theſe waters form a river which ſpreads into ſeveral branches,

and fertilizes the adjacent lands. A large quantity of indigo grows in this valley. In this neighbourhood, too, there ſtood anciently a conſiderable city, called alſo El Mahad; but of it no veſtige now remains.

Near Zebid are ſome heaps of ſtones, which are ſaid to be a part of the ruins of another large and ancient city that was called *El Haud*. I arrived early in the morning at Zebid; having travelled in a ſhort time five German miles, which is the computed diſtance between this town and Beit el Fakih.

Zebid is ſituate near the largeſt and moſt fertile valley in all Tehama. It was dry when I viſited it; but, in the rainy ſeaſon, a large river runs through it, and being, like the Nile, conducted by canals through the neighbouring fields, communicates to them an high degree of fertility.

Zebid was once the place of a ſovereign's reſidence, and the moſt commercial city in all Tehama. But, ſince the harbour of Ghalefka was choaked up, its trade has been transferred to Beit el Fakih and Mokha; and this city now retains nothing but the ſhadow of its former ſplendour. Viewed from a diſtance, it appears to ſome advantage, by means of the moſques and *Kubbets*, of which it is full. Several of thoſe moſques were erected by different Pachas who reſided here,

here, during the ſhort period while this part of Arabia was in the poſſeſſion of the Ottoman Porte. But Zebid pays dear for its exterior magnificence; its inhabitants are impoveriſhed by the numerous clergy belonging to thoſe pious foundations, by whom the wealth of this place is almoſt wholly engroſſed. I was told, as a matter of certainty, that if the whole revenue of the territory be conſidered as divided into five parts, the clergy receive three of theſe, the Imam one for the taxes, and the inhabitants have only one-fifth remaining for their maintenance.

The Turks have left here one uſeful monument of their power; an aqueduct, which conveyed water from the hills into the city. But this work has been ſo neglected, that only its ruins now remain, and the inhabitants are obliged to content themſelves with water from their draw-wells; which is fortunately not bad, and in ſuch plenty as to water many fine gardens that are to be ſeen in the neighbourhood of the city.

Abulfeda aſcribes eight gates to Zebid; but of theſe, only five are now ſtanding, and the river is gradually breaking down a part of them. The walls of the Old City are demoliſhed, and the very ruins are ſold by poor people who gather out the ſtones, and ſell them for building new

houſes. The preſent buildings occupy about one half of the ancient extent of the city.

Zebid is ſtill diſtinguiſhed for an academy, in which the youth of Tehama, and of a part of Yemen, ſtudy ſuch ſciences as are cultivated among the Muſſulmans. This is, beſides, the ſeat of a Dola, a Mufti, and a Cadi, of the ſect of *Schafey;* and of two other Cadis of the ſect of *Zeidi,* to which the Imam and the greater part of his ſubjects profeſs to belong.

In the inn, I met with the vaineſt and moſt fooliſhly loquacious man I had yet ſeen among the Arabs. He was a Sherriffe, or nobleman of the firſt rank, but, being poor and beggarly, travelled about the country, living at the expence of the more opulent profeſſors of his religion. Having been in Egypt, Syria, and even Abyſſinia, he boaſted, that he could ſpeak ſeveral foreign languages, although all that he knew of theſe, was, a few proverbs. I wiſhed to obtain ſome information from him concerning the countries through which he had travelled; but he could tell nothing but the names of a vaſt number of Schiechs, Pachas, and Dolas, by all of whom he pretended to have been received with the honours due to a deſcendent of Mahomet. He diſguſted and ſickened me with everlaſting babbling about his genealogy and high birth. He looked with diſdain upon the Turkiſh *Scherriffes,*

riffes, and the Arabian *Seids*, becauſe they connected themſelves in marriage with ſtrange women. No perſon, in his family, he ſaid, had ever married a vulgar wench. He gave the name of *Sherriffa*, to a poor woman who made coffee for us, this being the title by which ladies of the higheſt quality are here diſtinguiſhed; and harangued long upon her pure and illuſtrious genealogy. His ſon, a boy of ten years, who acted as his ſervant, never received another name from him than *Sherriffe Achmet*. The father had hired only one *Serir* for his ſon and himſelf together: whereas every other traveller who is not abſolutely mendicant, hires here a ſeparate couch, juſt as ſeparate rooms are occupied by different travellers in the inns of Europe. With all thoſe airs of greatneſs, he often abuſed his ſon, and called him *Kælb ibn Kælb*, dog ſon of a dog.

When I had finiſhed my reſearches at Zebid we ſet out on the 12th of March, and, after a ride of two German miles, reached *Tahæte*, which was once a town of ſome magnitude, but has now dwindled to a ſmall village. The road leads ſtill through *Wadi Zebid*, the vale or the bed of the river; in which the fields had a beautiful and rich appearance, wherever they had not been encroached upon and ravaged by the torrents. Much indigo is raiſed here; I counted

counted more than ſix hundred large veſſels, in which this colouring matter is prepared for ſale.

In this village are alſo ſeveral moſques and houſes of prayer, reared over the tombs of ſaints or opulent perſons. *Ibn Haſſan* is the chief of the ſaints. His tomb is always illuminated by night with lamps; and one of his deſcendants keeps a *Manſale*, or houſe of hoſpitable entertainment, in the village. I lodged in a common inn: but the maſter of the *Manſale* came to invite me to his houſe, and, when he found me unwilling to remove, ſent me a good ſupper. I had been told, that the maſters of Manſales accept no money; But he of *Tahæte* did not refuſe a ſmall gratuity.

Finding nothing remarkable in this village, we ſet out upon the 13th of March, for Beit el Fakih. I ſaw no houſes by the way except the populous village of *Murra*, ſituate in the beautiful vale *el Mahad*. In this village are many *Kubbets*, and a large Manſale, in which thirty or forty people are daily entertained (cc).

CHAP.

CHAP. IV.

Journey to Kahhme.

BEING now ſtill more ſatisfied by experience of the eaſe and ſecurity with which a perſon might travel through Yemen; I immediately prepared for another excurſion. The approach of *Ramadan*, which was this year to begin on the 16th of March, gave me ſome concern.

I was afraid, that the Muſſulmans, who lived ſo near the Holy City, might be ſtill more rigid obſervers of this faſt, than their brethren who were placed at a greater diſtance. The Egyptian Arabs, who had been in company with us in the preceding Ramadan, kept the faſt as religiouſly, while we were travelling, as they could have done at home. Through the whole day they would eat or drink nothing; and they were diſpleaſed to ſee us take the ſmalleſt refreſhment. I ſhould not have liked to ſuffer the ſame inconveniences here. But I was not a little ſurprized to find, that the Arabs of Yemen were leſs ſcrupulous, and, upon a journey, continued to take the uſual refreſhments, without mortifying themſelves with abſtinence; but intending, as they ſaid, to keep Lent for as many days next month. But it is probable, that they would

would not always recollect the number of days very accurately (DD).

After being thus satisfied, that, although it was Ramadan, I might still eat as usual, I set out upon the 19th, accompanied only by the owner of the ass upon which I rode, for Kahhme, where I expected to find some remains of antiquity in the ruins of the city *Lelue*. I passed by some villages; and, nearer the mountains, villages are indeed more numerous. The most considerable of those which I passed was *el Achsa*, famous for the tomb of a saint, named *Schiech el Achsa*, son to the holy *Achmet ibn Musa*, whom I have before mentioned as the patron of Beit el Fakih. I also crossed a vale, through which runs a river which joins the river of *Rema*. In the rainy season, the latter holds its course to the sea, and enters it near *Schurem*.

I went, immediately after my arrival at Kahhme, to search for the antiquities of *Lelue*. But I found only a large burying place, filled with pentagonal stones, each eight inches in diameter, and four or five feet long. When I saw those stones, so uniformly of this regular figure, I was at first inclined to think, that they might have received it from the hand of art. But I soon perceived a hill in the neighbourhood wholly composed of pentagonal stones, where those people had found the seemingly artificial ornaments

ments of their burying place. The rocks of that hill are a pile of vertical columns, of the figure and thickneſs above mentioned, riſing one over another, as well as ſpreading for ſome extent, in a parallel body, and ſeemingly joined by a ſort of ſlight cement. I ſaw ſome other piles of rocks of the ſame ſort, in other places through Arabia. After my return to Europe, I found, in a manuſcript written by Mr *Kænig*, that this learned Dane had diſcovered in Iceland, mountains conſiſting of ſimilar pantagonal columns, arranged in a vertical poſition, each column three ells in height, and half an ell thick. Theſe ſtones are called by naturaliſts, *Baſaltes* (EE).

After examining the few curioſities which Kahhme afforded, I returned to Beit el Fakih, purpoſing ſoon to ſet out on ſome new excurſions.

CHAP. V.

Journey to Coffee-Mountains.

DURING my abſence, Mr Forſkall had not been idle upon the hills where the coffee is produced, whither he had gone to proſecute his botanical reſearches. His deſcription of that part of

country had already induced Meſſrs Cramer and Baurenfeind to follow him: I alſo reſolved to join my comrades, that I might breathe cooler air, and drink better water. The ſpace I had to travel was only half a day's journey; and, in the courſe of this, I met with nothing remarkable.

I ſoon came within ſight of the ſmall town of *Hadie*, ſituate upon one of the foremoſt eminences. The roads are very bad: A cauſeway was indeed formed by the Turks; but it has been ſuffered to fall away, without receiving any repairs. My friends, whom I had expected to find in this town, were in the gardens upon the hill. I came up with them, after travelling two hours longer, near *Bulgoſa*, one of thoſe villages whoſe inhabitants ſubſiſt upon the profits which their crops of coffee afford. Neither aſſes nor mules can be uſed here: the hills are to be climbed by narrow and ſteep paths: Yet, in compariſon with the parched plains of Tehama, the ſcenery ſeemed to me charming; as it was covered with gardens and plantations of coffee-trees.

In the neighbourhood of Kahhme, I had ſeen only one ſmall baſaltic hill; but here, whole mountains were compoſed chiefly of thoſe columns. Such detached rocks formed grand objects in the landſcape, eſpecially where caſcades of

of water were ſeen to ruſh from their ſummits. The caſcades, in ſuch inſtances, had the appearance of being ſupported by rows of artificial pillars. Theſe baſaltes are of great utility to the inhabitants: the columns, which are eaſily ſeparated, ſerve as ſteps where the aſcent is moſt difficult; and as materials for walls to ſupport the plantations of coffee-trees, upon the ſteep declivities of the mountains.

The tree which affords the coffee is well known in Europe; ſo that I need not here deſcribe it particularly. The coffee-trees were all in flower at *Bulgoſa*, and exhaled an exquiſitely agreeable perfume. They are planted upon terraces, in the form of an amphitheatre. Moſt of them are only watered by the rains that fall; but ſome, indeed, from large reſervoirs upon the heights; in which ſpring water is collected, in order to be ſprinkled upon the terraces; where the trees grow ſo thick together, that the rays of the ſun can hardly enter among their branches. We were told, that thoſe trees, thus artificially watered, yielded ripe fruit twice in the year: but the fruit becomes not fully ripe the ſecond time: And the coffee of the ſecond crop is always inferior in quality to that of the firſt.

Stones being more common in this part of the country, than at Tehama, the houſes, as well of the villages, as thoſe which are ſcattered ſo-

litarily over the hills, are built of this material. Although not to be compared with the houſes in Europe, for commodiouſneſs or elegance, yet they have a good appearance; eſpecially ſuch of them as ſtand upon the heights, with beautiful gardens, and trees, arranged in the form of an amphitheatre, around them.

Even at *Bulgoſa*, we were greatly above the level of the plain from which we had aſcended: Yet, ſcarcely had we climbed half the the aſcent to *Kuſma*, where the Dola of this diſtrict dwells, upon the loftieſt peak of this range of mountains. Enchanting landſcapes there meet the eye upon all ſides.

We paſſed the night at Bulgoſa. Several of the men of the village came to ſee us; and, after they retired, we had a viſit from our hoſteſs, with ſome young women accompanying her, who were all very deſirous to ſee the Europeans. They ſeemed leſs ſhy than the women in the cities: their faces were unveiled; and they talked freely with us: As the air is freſher and cooler upon theſe hills, the women have here a finer and fairer complexion than in the plain. Mr Baurenfeind drew a portrait of a young girl who was going to draw water, and was dreſſed in a ſhirt of linen, chequered blue and white. The top and the middle of the ſhirt, as well as the lower

lower part of her drawers, were embroidered with needle-work of different colours.

On the 10th of March, we returned downwards as far as *Hadie;* a place well known to the Europeans; who come hither from Beit el Fakih, to pafs fome time occafionally in this little town, where the air is cool, and the water freſh and pure. It is, however, but ill-built, and has nothing elſe of conſequence, except its trade in coffee, which the inhabitants of the hills bring down upon certain days in the week. After the duties are paid to the Dola, the coffee is packed up and conveyed upon camels, either to Beit el Fakih or directly to Hodeida.

We enjoyed a ſingular and beautiful proſpect from the houſe of the Sub-Dola at Hadie, and returned in the evening to Beit el Fakih, by the ſame way by which we had gone, in our journey up the mountains.

SECTION

SECTION X.

JOURNEY THROUGH THE MOUNTAINOUS PART OF YEMEN.

CHAP I.

Departure from Beit el Fakih.

WE met with leſs difficulty in the proſecution of our reſearches at Beit el Fakih, than any where elſe through Yemen. The inhabitants of that city were no ſtrangers to European manners, and knew that we could not, like them, reſt conſtantly in one place, They were therefore nowiſe ſurprized at our excurſions, but were fully ſatisfied when we told them, that the exerciſe was neceſſary for our health.

Our

Our Friends, whom Mr Forſkal and I conſulted upon the ſubject of our expeditions, could not comprehend why we choſe to travel about in the ſeaſon when the heats were moſt intenſe; while they who were accuſtomed to the climate, never went without doors when they could avoid it. Believing, that we had come into Arabia, only to find an opportunity of a paſſage to India, they adviſed us to take no fatigue, but to attend to our health. At length, when they ſaw us perſiſt in neglecting their advice, and obſerved, that we lived at a conſiderable expence, without ſeeking to gain by trade; they began to imagine, that we had the art of making gold, and that Mr Forſkal, in his excurſions upon the mountains, was ſeeking plants which might be neceſſary in this great work. My aſtronomical obſervations, again, acquired me the reputation of a magician.

Happily for us, theſe ſhrewd conjectures were confined to the ſmall circle of our acquaintance. The Dola ſeemed to have abſolutely forgotten us, and had as yet made no enquiry concerning our purpoſe in viſiting his dominion. I was deſirous, therefore, to avail myſelf of this ſhort period of liberty, and to penetrate into the interior parts of Yemen, after rambling through the environs of Beit el Fakih, in Tehama. The ſouthern part of the mountains I expected to ſee, in a journey which we purpoſed to make from Mokha to Sa-

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na; at preſent, therefore, I determined to viſit *Udden* and *Taæs*. But I found that the ſituation of theſe towns had been repreſented to me, as more northern than it really was.

Through all Tehama, travelling is equally ſafe by night as by day. Still, however, I feared that it might be dangerous to travel alone in a mountainous country, in ſolitary roads, where diſagreeable accidents might befal one by day not leſs than by night. Beſides, I could not ſpeak the language of the Highlanders, which differs conſiderably from that of the inhabitants of the plain. For all theſe reaſons, I was induced to beg Mr Forſkal, who had learned ſomething of the language of the Highlands, upon the coffee-mountains, to accompany me in my intended expedition. My friend agreed, in the hope of finding new matter for his botanical reſearches.

The preparations for our journey were eaſily made. We hired two aſſes, and the owner attended us on foot, as our guide, our ſervant, and occaſionally our interpreter. We had already large beards in the Arab faſhion; and theſe, with our long robes, gave us a very oriental appearance. To diſguiſe ourſelves ſtill more, each of us aſſumed an Arabic name; and, under theſe pretenſions, our real condition was ſo perfectly concealed, that even the owner of aſſes thought

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us Chriſtians of the Eaſt; and had no ſuſpicion that we were Europeans. In this garb, and attended by the aſs-hirer, we ſet out on the 26th of March, from Beit el Fakih,

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Chap. II.

Route by Udden.

We paſſed through ſeveral villages in croſſing the plain, and, after a journey of five German miles and a half, reached *Robo*, where is a weekly *Suk* or market. Here we lay the firſt night.

Next day, after advancing a mile farther, we entered upon the mountains. Near the firſt village, we obſerved a running ſtream, the firſt we ſaw in Arabia. Till it enters Tehama, this river is called *Wadi Zebid*. Its channel is very broad; but as no rain had for a long time fallen, the ſtream covered the breadth of twenty, or four and twenty feet. In this place it runs with a conſiderable current; but in Tehama it ſpreads into a ſhallow lake, and is loſt among the ſands.

The ſame day, we paſſed near Mount *Sullam*, where, from the account given by an Arab who lived in the country, I had been led to expect that I ſhould find hieroglyphics or inſcriptions,

cut upon the rock. But, I found only ſome figures which had been impreſſed at an idle hour by ſome ſhepherd, and were as coarſely executed as thoſe upon Mount Sinai. We lay at *Machſa*.

The road by which we travelled is not much frequented by travellers. The ways are very bad and unſafe, and ſcarce a houſe appears upon any hand. Within theſe few years, however, they have become leſs dangerous than they were before. The lord of *Udden* has placed ſome ſoldiers with a Sub-Dola, at *Machſa*, who is reſponſible for the thefts or robberies that happen in his diſtrict. This regulation of the police has diſperſed the robbers.

Machſa is one of the villages in which weekly fairs are held. The houſes are ſtill more wretched here than in Tehama. They have no walls, and conſiſt merely of a few poles laid together, and covered with reeds. We could ſcarcely lodge in one of thoſe huts; ſo ſmall were they, that a perſon could not ſtand ſtraight in the middle; and two perſons lying together upon the floor, occupied the whole area of the houſe. It would not have held a ſingle *Serir*. The inhabitants ſit and ſleep upon the bare ground. The air being colder in this part of the country, than in Tehama; the people here put on a bag upon their bodies when they go to ſleep, and are warmed by their natural perſpiration. In none of the inns,

inns, could we find any other ſort of food but coarſe *Durra* bread, made of millet with camel's milk; but the water is every where delicious.

On the 28th of March, we paſſed, by winding roads, through a diſtrict in which the lands began to appear more fertile and better cultivated. The houſes are here much more commodious, being built of ſtone, and flat-roofed. Yet, the houſes of the peaſants are, here too, without walls, unleſs we give the name to dry ſtones, piled one upon another, and having no mortar to cement them. The roofs are covered with earth.

We paſſed through a village in which was a fair; a circumſtance which made us haſten forward, as we were deſirous to avoid the crowd. Near this place, at the foot of a high hill, we obſerved a ſort of gliſtering, micaceous ſand. The people of the country have been led, from the appearance of this ſand, to fancy that the hill affords gold. On the heights, we ſaw the tombs of ſeveral ſaints too; and near one of thoſe tombs a wooden trough, into which ſome devout perſons are conſtantly pouring water for the uſe of the cattle which paſs. We lay in a coffee-hut, near a village which is inhabited only for one day in the week, namely the market-day; ſo that we found no inhabitant there, when we paſſed, except our landlord.

The inhabitants of thoſe parts had been long looking impatiently for rain. In order that they might make the moſt of it, when it ſhould fall, the peaſants had raiſed dykes along the heights, to direct the courſe of the waters upon their fields. The fields lay favourably for receiving it, being formed into terraces, and theſe ſupported by walls, with ditches to preſerve what water may be neceſſary to ſupport vegetation. If this practice merit approbation, yet we cannot avoid condemning the unſkilful expedient which thoſe Highlanders employ for felling trees: they ſet fire to the root, and keep it burning till the tree fall of itſelf.

Next day, we came to a ſmall river which runs into the Zebid, and croſſed alſo ſeveral rivulets, which ſeem to be numerous in this part of the country. Here, for the firſt time ſince our departure from Beit el Fakih, we ſaw plantations of coffee-trees, along the ſides of the road. We now drew nearer to the river Zebid, of which a branch at this time was dry, and having its channel filled with reeds growing to the height of twenty feet, ſerved as a line of road, which was agreeably ſhaded by the reeds. In the evening we arrived at *Udden*.

The town of *Udden* is ſmall and unprotected. It contains three hundred houſes, all of ſtone. The Imam keeps no Dola here. An hereditary Schiech,

Schiech, who is a vaſſal of the Imam's, is the governor. The Schiech reſides in a palace, ſtanding upon a high hill without the city.

Except the immediate neighbourhood of Udden, the whole tract of country through which we travelled in this excurſion is thinly peopled. But the territory of the town is ſo much the more populous, on account of the abundant produce of its coffee-trees, which is eſteemed the very beſt coffee in all Arabia.

Chap. III.

From Udden to Dsjobla.

Leaving Udden on the 30th of March, we proceeded through a country which we found every where more populous. Near a village we ſaw a plain planted with very indifferent ſugar-canes.

Half the way lay over a very ſteep Mountain; and had been formerly paved; but had now been long left without repairs. On this mountain, I ſaw a new inſtance of the care with which the Arabians provide for the accommodation of travellers. Here, for the firſt time, we found a *Madgil*, or reſervoir of excellent freſh-water for the uſe of paſſengers. Such reſervoirs are of ma-

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ſon-work, of a conical figure, and beſide a reſervoir, a vaſe always ſtands for drawing the water. The traveller will do well, however, to carry with him a cup of his own; and ſtill better, if, with the cup, he have alſo a bucket. Through all the fertile parts of Yemen, we found many of thoſe *Madgils*, by the ſides of the highways.

As ſtorms are pretty frequent among theſe mountains, ſome ſmall vaulted houſes have been built upon that over which we paſſed, to ſhelter travellers when ſurprized by any ſudden blaſt.

The thermometer which we had with us, compared with that which Mr Baurenfeind at the ſame time uſed in Beit el Fakih, ſhewed the great difference between the temperature of the air upon the hills, and that of the plain. The dreſs of the inhabitants affords the ſame indication, in a ſimpler and more natural manner: while the inhabitants of Tehama went almoſt naked, thoſe of the mountains wore warm ſheepſkins.

As we advanced on our journey, we ſaw ſeveral villages ſituate in a cultivated tract. The ſides of the hills were covered with rye, and had an agreeable aſpect. This part of the country, although in other reſpects very fertile, produces no coffee.

The Arabs of Yemen, and eſpecially the Highlanders, often ſtop ſtrangers, to aſk whence they come,

and whether they are going. Theſe queſtions are ſuggeſted merely by curioſity; and it would be indiſcreet therefore to refuſe to anſwer. We told them commonly, that we came from *Eſcham*, the north; which led them to imagine, that we were Turks from Syria. When aſked whether we were Turks, we replied that we were *Naſſara*; and they then ſuppoſed us Greeks or Armenians. We concealed our country, leſt we ſhould have expoſed ourſelves ſtill more to the impertinence of their curioſity. The miſtreſs of the coffeehouſe ſuppoſed us to be Turkiſh clergymen, and recommended herſelf to our prayers. At *Dsjobla* a man ſaluted me by the name of *Hadsji Achmed*; taking me for an old acquaintance.

Through the whole of this journey, we were not once teized for paſſports, or required to pay duties of any ſort, nor ſubjected to any of thoſe difficulties, which, even in Europe, are ſo generally troubleſome to travellers. Although it was in Ramadan, we ſtill found our ordinary food, even in the moſt ſolitary coffee-houſes; and, in the towns, gave no offence, when we purchaſed thoſe articles which we preferred, in open day.

The town of Dsjobla is the capital of a diſtrict, and the ſeat of a Dola. It ſtands upon the brink of a ſteep precipice, and ſeems to contain about ſix hundred houſes, of a conſiderable height and

and a good appearance. Its ſtreets are paved; a caſe uncommon in Arabia. The Jews dwell here, and through all Yemen, in a ſeparate quarter, without the city.

This place has been celebrated for ages; and yet I could diſcover no remarkable inſcription about it. I was ſhewn the ruins of ſome moſques; but theſe did not appear to me very ancient. The town has neither a caſtle, nor walls. At ſome diſtance is a place incloſed with walls, where a Turkiſh Pacha has been interred: and this proves that the conqueſts of the Ottoman Porte have been extended even over theſe mountanous regions.

CHAP. IV.

Route from Dsjobla by Tæs to Hæs.

ON the 31ſt of March, we continued our journey, by winding paths, over a tract of country diverſified by many inequalities of ſurface. We lay in a very large *Simſera*, (the Arabic name for *Kan* or *Karavanſerai,*) ſituate on the ſide of a lofty hill.

From this *Kan* we took a guide, to conduct us over a contiguous mountain, which was much higher

higher, and on which, we had been told, that we ſhould ſee an old Arabic caſtle. On the ſummit of this mountain we accordingly found the ruins of a conſiderable building of hewn ſtone, the walls of which were flanked with towers. Here are ſtill two reſervoirs, of ſolid maſon-work. The whole ſtructure appears to be of great antiquity: the Arabs aſcribe it to one *Aſſane Jæhheli*. The word *Jæhheli* ſignifies an unlettered perſon; and by this appellation the Arabs diſtinguiſh their own Pagan anceſtors from other idolaters, whom they call *Kafr*, or infidels. I found no inſcription about this caſtle. From this eminence, a noble proſpect opens, of towns and villages ſpreading over the country, to a conſiderable diſtance.

From the *Simſera*, where we had ſlept, we proceeded down the hill by the highway, which paſſes between *Mokha* and *Sana*. This road is paved, and not at all incommodious to the traveller, although it winds around the ſteep declivity of a hill. We then croſſed a pretty large plain, and paſſed near by a great number of villages, coffee-huts and *Madsjils*.

We lay in one of the huts, which was ſo ill-provided in victuals, that we could procure nothing for ſupper, but a ſmall portion of bad bread. The landlord had even difficulty in gathering ſome forage to feed our aſſes. Early next day, we came

within ſight of the citadel of *Tœs*, but it was noon before we reached or ſaw the city.

Not wiſhing to be known, and intending to ſee Tœs again on our journey to Sana, we did not enter the city, but continued our progreſs towrads Tehama. We ſoon left the great road from Mokha, and turning weſtward, travelled along ſtony and irregular paths, without ſeeing any thing remarkable.

Next day, the third of April, we continued our journey through a thinly inhabited and unfertile region. We were ſurpriſed at the quantities of ſtones which lay over the arable lands. Some of the inhabitants think them neceſſary, to prevent the lands from being parched by the ſun, but they rather mark negligence in the huſbandmen: And, indeed, to ſuch a degree is every exertion of induſtry that might contribute to furniſh the neceſſaries of life, relaxed here, that we ſhould ſcarcely have found food in this diſtrict, if we had not taken the precaution to bring with us eggs and bread.

We then croſſed a plain covered with date-trees; but ſoon after, regaining the mountains, we entered the territory of *Ibn Aklan*, where the fields, though leſs ſtony, appeared to be equally ill-cultivated. The terrace walls were generally in a burſting, broken condition. This deſolation is the conſequence of a war between the I-

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mam of Sana, and the independent Schiech of the family of Aklan, to whom this diſtrict appertains. But, in the iſſue of the war, the Schiech was obliged to acknowledge the ſovereign authority of the Imam, and now no longer maintains troops.

Proceeding on our way to Tehama, we ſaw ſeveral villages, and croſſed ſome ſmall rivers. We paſſed the night in a detached coffee-hut: and even the maſter of it left us by night, and retired to a neighbouring village. When alone, we could not help congratulating one another, on being thus far returned in ſafety from a journey among thoſe Arabian mountains, which would not have been without danger, even in the beſt regulated ſtates in Europe.

On the 4th of April, we travelled along bad roads, among hills, and croſſed ſeveral times over the *Wadi Suradsji*, a conſiderably large and rapid river, even at that time, although no rain had fallen for a long while. We ſaw no village near, but ſeveral coffee-huts.

In this deſart tract, upon the confines of the Tehama, Mr Forſkal was much rejoiced to diſcover the tree which affords the balm of Mecca. The plant which he found was pretty large, and in flower. Here was nothing to hinder my friend from examining, and making a deſcription of it. This tree grows in many places through Yemen.

But the inhabitants, who call it *Abu Scham*, the ſweet ſmelling tree, know no other uſe for it, but to perfume their apartments, by burning the wood. Many branches of the ſpecimen which we found, had been torn off for this purpoſe.

Continuing our journey, we paſſed through ſeveral ſmall rivers, which appeared all to empty themſelves into one large river. To the ſouth, we had a view of a large chain of mountains; but the only habitations that we ſaw in this hilly region, were a few inns. We came at length to a large village, containing many *Kubbets*, and at no great diſtance from *Hœs*, where we arrived this evening.

The city of *Hœs*, twelve miles diſtant from *Tœs*, and ſituate in the Tehama, is ſmall and ill-built. However, it is the capital of the diſtrict, and the ſeat of a Dola, who occupies a ſmall fortreſs. A conſiderable quantity of earthenware is manufactured here, eſpecially coarſe drinking cups. This diſtrict is but of narrow extent, being bounded on one ſide by Zebid, and on the other, by the territories of the Schiech of *Ibn Áklan*.

CHAP. V.

Return to Beit el Fakih.

WE left Hœs on the 5th of April, and, after paſſing ſeveral villages and coffee-huts, arrived on the ſame evening at Zebid. We paſſed without wetting our feet, over the river *Suradsji*, which we had lately ſeen ſo large among the hills. But as we proceeded through the beautiful and cultivated plains which it watered, we perceived both the cauſe of its diminution, and the effects which it produced.

Our way from Zebid to Beit el Fakih was the ſame that I have already deſcribed. We arrived at the latter city on the 6th of April.

Upon leaving the mountains, we felt the heat exceſſive. We halted to reſt ourſelves at an inn in a village between Hœs and Zebid. There we were refreſhed by an agreeable breeze, although all was calm and torrid without, for the walls were built of looſe ſtones, the many chinks, among which, naturally admitted a current of air. We found this coolneſs a great refreſhment amidſt the burning heat which prevailed all around. I was ſo imprudent as to ſit down on the ground, without wrapping myſelf in my large cloak,

cloak, and being faint, from the heat and the fatigues of my journey, I fell aſleep. My imprudence coſt me dear; I was in a violent fever before we reached Zebid, which continuing after my return to Beit el Fakih, rendered me unable to take any fatigue.

On our arrival in this city, upon the 6th of April, we found Mr Von Haven likewiſe indiſpoſed. He had been attacked with a ſcurvy, and was weary of the mode of life to which we were here confined. We had long wanted wine and brandy; we were diſſuaded from coffee, as being of a heating quality. Kiſcher, although eſteemed wholeſome, is but an inſipid drink; and through all Tehama, the water is very bad. Our cook could prepare us no ſuch ſimple diſhes of food as thoſe uſed by the Arabs, a nation diſtinguiſhed for temperance. Upon this account, we daily ate animal food, although our friends, who knew the climate better, had adviſed us to abſtain from it. Our perſiſting in this, doubtleſs greatly injured our health, and was, in a particular manner hurtful to Mr Von Haven, who, except to ſit down at table, never roſe from his ſopha.

The firſt day of *Bairam* happened this year to be the 14th of April. On this day the Dola proceeded out of the city with a multitude of attendants,

tendants, to perform prayers in a large incloſed ſquare area, in the open air. This feſtival laſts three days, during which the Arabs indulge in feſtive amuſements, and begin no piece of work, nor enter upon any journey.

On the 17th of April, we ſaw an inſtance at Beit el Fakih, of the coolneſs of temper, and firmneſs of mind, by which the Arab character is diſtinguiſhed. The ſouthern end of a houſe caught fire; and, as the wind blew ſtrong from the ſouth, a great part of the city was ſoon burnt down. The inhabitants, however, retained their uſual tranquillity. No cries nor complaints were heard in the ſtreets, and when addreſſed with expreſſions of condolence, upon their misfortune, they would calmy reply; "It is the will of God." We occupied a houſe with ſtone walls, in that part of the town which was ſpared by the flames; we went upon the roof, and ſaw the roofs of the other houſes crowded with people, who were beholding the conflagration with the utmoſt indifference. A poor ſcholar, who uſed often to viſit us, came, after removing his effects to a place of ſecurity, to ſee us, and, with an air of indifference, marked the inſtant when the flames reached his own houſe. When ſuch an accident happens, indeed, an Arab does not loſe much; as the fire approaches, he removes his goods,

goods, and takes refuge, either in a different quarter of the city, or in the open country. He thus loſes nothing but his paltry hut, which is rebuilt eaſily, and at a ſmall expence.

SECTION

SECTION XI.

JOURNEY FROM BEIT EL FAKIH TO MOKHA.

CHAP I.

Route to Mokha.

ASSOON as Mr Von Haven and I were ſufficiently recovered to bear the fatigues of travelling, it was reſolved, that our whole party ſhould leave Beit el Fakih. We ſet out, therefore, on the 20th of April, and took the road to Zebid, where I had already been.

In Tehama, it has been obſerved, people generally travel by night, rather than in the day. But if we had regulated our journies in this manner, Mr Forſkal could not have continued to examine and collect plants, nor could I have ſurveyed the face of the country. He and I,

therefore, reſolved to proceed forward by day, taking the owner of our aſſes to attend us, and to leave the reſt of our party, with the ſervants and the baggage, to come up by night.

In conſequence of this arrangement, we ſet out alone next morning, and paſſed through the plains contiguous to the river Zebid, and by the canals which are ſupplied from it. This beautiful tract of country is about two miles in breadth. The peaſants were buſy cultivating the fields, and raiſing earthen dykes about them, to retain the water for a certain time, after which it would be conveyed into other fields, to water and fertilize them in like manner. From theſe fields, to Mokha, hardly any villages are to be ſeen. The whole intervening country is dry, ſandy, and covered with that coarſe ſpecies of graſs with which the houſes are thatched here. On theſe ſandy plains, the heat is exceſſive: We were overjoyed whenever we could ſhelter ourſelves for a little, in any paltry coffee-hut.

On the ſecond and third days of our journey, we ſaw nothing but coffee-huts, till we, at laſt, arrived in the large village of *Mauſchid*. We were there alarmed with an account of a ſkirmiſhing war between two families, in which a man had been killed on the day preceding. But they aſſured us, that ſuch private quarrels never interrupt the public tranquillity. When an A-

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rab happens to be killed, his family may compromise with the murderer for a sum of money, or may demand of the magistrate to put him to death, or, if unwilling to receive satisfaction in either of this ways, may declare a resolution of taking vengeance themselves upon the person of the assassins, or upon his relations. A peasant of Mauschid had been slain some years before, by a man belonging to another village; and the family of the deceased had determined to inflict personal vengeance. Unfortunately, the man who had been newly slain in the contest was of the same family with him whose death had given rise to it, so that there were now two deaths to revenge in a set combat. Next day we met in a coffee-hut, a man belonging to the victorious party, who was armed with a large club, and told us, that he was eager to fight, as it was an affair of honour. The only thing that he regretted, was, that his family was to suffer for the death of two persons in whose life they had no sort of interest (FF).

In that same village, a Sub-Dola resides, with a few soldiers from the troops of the Dola of Hœs. Here, as at Zebid, a tax was demanded for each of our camels, from which I presume, that these duties are to be paid upon entering the territorie under the jurisdiction of each separate Dola. By our agreement with the camel-

driver, he was obliged to diſcharge all demands of this nature. But he contrived to ſhift this payment, by entering into a ſecret underſtanding with the officers who were to receive it. They told us, that we muſt either pay it ourſelves, or ſuffer them to open and inſpect our baggage. However, on our threatening to complain to the judge of the place, they deſiſted from their inſolent pretenſions. Thus the eſtabliſhment of cuſtoms, and cuſtom-houſe officers, is every where a ſource of endleſs villanies and vexations.

We paſſed through two other villages, and ſeveral more coffee-huts. We ſaw, near the road, a ſalt-work, from which ſalt is carried to the mountains, upon camels. The whole of this way is over ſands.

CHAP. II.

Arrival at Mokha.

AFTER a diſagreeable enough journey from Beit el Fakih, we entered this city, on the 23d of April. All who travel by land to Mokha, are obliged to enter by the ſame gate; and Europeans are under the humiliating neceſſity of alighting from their aſſes, and proceeding to their lodgings on

on foot. We therefore alighted, while our baggage was inſpected. Thoſe who examined that, aſked neither our names nor our paſſports, but directed us to a *Kan*, where Turks lodge, and where, as they ſuppoſed, we might poſſibly find ſome of our countrymen.

At the time of our arrival, there was an Engliſh merchant from Bombay, in the city. We were unwilling to addreſs ourſelves to him, leſt he might think us vagrants of ſuſpicious character. Beſides, we had letters of recommendation from our friends at Jidda, Loheia, and Beit el Fakih, to the Dola, to the Engliſh interpreter, a Banian in great credit, and to a merchant of the city, whoſe name was Seid Salek. Having obſeved, that the Muſſulmans treated thoſe Pagans from India, commonly in a very contemptuous manner, we were in no haſte to begin an acquaintance with the Banian, whom we found afterwards to be a very worthy man. We were already acquainted with Seid Salek's ſon Iſmael, who had been our companion in the paſſage from Jidda to Loheia, and had made advances to obtain our friendſhip. This Iſmael, beſides, had early prepoſſeſſed us in his favour, by ſpeaking Dutch tolerably well. We unluckily, therefore, addreſſed ourſelves to him in preference to every other perſon.

Theſe

Theſe two, the father and ſon, were accuſtomed to attach themſelves to ſtrangers with diſhoneſt views; and the ſon had ſtudied ſome of the languages of Europe, in order that he might be the better able to accompliſh his knaviſh purpoſes. They had enticed a Dutch veſſel from Batavia to Mokha, the maſter of which falling, without reſource, into their hands, was cruelly duped and plundered. By their intrigues, they had kept every other merchant at a diſtance; ſo that, with reſpect to the ſale of the cargo, he was abſolutely at their mercy. They had hoped to make their gain of us, in the ſame manner; and, when they ſaw their hopes of this fruſtrated, laboured, out of ſpite, to do us every ill office in their power.

We paid our firſt viſit to Iſmael. He received us ſeemingly with great kindneſs, treated us with punch, and invited a renegado from India, who was ſettled, as a merchant, at Mokha, to keep us company. This renegado was a deep drinker, and endeavoured, but without ſucceſs, to make us drunk. Iſmael adviſed us to reſume our European dreſs, and not to diſcover our knowledge of Arabic, leſt we ſhould be taken for renegadoes. He endeavoured to diſſuade us from our intended journey to Sana; telling us, that thoſe highlanders were a ſavage, inhoſpitable race, and the Imam treated all ſtrangers

who

who had the misfortune not to be Muſulmans, in the moſt abuſive manner. He was alſo careful to prepoſſeſs us againſt the people of Mokha, who, by his account, entertained inveterate hatred againſt Europeans; but encouraged us, by offering the powerful protection of his father, to ward off every danger or mortification, that we might have to fear. In ſhort, his whole converſation was of ſuch a nature, that I could not help perceiving from it, that travellers muſt be groſsly impoſed upon, whenever they truſt credulouſly to the relations they receive from the inhabitants of the country through which they travel. Had we not known Arabic, we might have returned into Europe with very falſe impreſſions of every thing in Arabia.

The only piece of ſervice that this man did us, was, in immediately hiring for us a houſe that was large enough to lodge us all.

CHAP. III.

Diſagreeable incidents at Mokha.

FROM what happened to us firſt, after our arrival in this city, we found reaſon to ſuſpect, that Iſmael had ſecretly inſtigated the under-officers of the cuſtoms to harraſs and oppreſs us,

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in order that we might thus be forced to throw ourſelves into a blind and implicit dependence upon him. Our baggage was carried ſtraight to the cuſtom-houſe, where was the Dola in perſon. We begged, that thoſe articles, which we needed for immediate uſe, might firſt be inſpected: but the officers would begin with examining our cheſts of natural curioſities, which we had ſent by ſea from Loheya, and which had been kept here unopened, ever ſince the arrival of the veſſel by which they had been brought. In one of the cheſts were fiſhes from the Arabic gulph, preſerved in ſpirit of wine, and incloſed in a ſmall barrel. We begged the officers of the cuſtoms not to open the barrel; for that the fiſhes ſmelled diſagreeably. They, however, not only opened it, but ſearched it with a pointed inſtrument of iron, and at length emptied it entirely of the contents. The Arabs, who have a violent averſion to ſtrong liquors, were much prepoſſeſſed againſt us, when they felt the ſmell of the ſpirituous liquor; and were no leſs diſpleaſed to find the fætor of the dead fiſhes ſpread through the whole cuſtom-houſe.

We inſiſted that they ſhould, at leaſt, let us have our beds. But, without liſtening to our requeſt, they continued to toſs over and examine our cheſts, which contained ſpecimens of ſhells, at the riſk of breaking them. The Arabs could not

not comprehend, how a man of ſenſe could collect ſuch trifles, without ſome intereſted views: and they accordingly accuſed us of intending to abuſe the Dola, by producing only articles of trifling value, to amuſe his people, while we concealed our more precious effects.

At laſt, appeared a veſſel in which Mr Forſkal had preſerved ſome ſerpents in ſpirit of wine. At ſight of this, the Arabs were terrified. A perſon, who was ſervant to the Dola, obſerved, that thoſe Franks had come hither to poiſon the Muſulmans, and that it was in order to their ſucceſs in this, that one of them pretended to be a phyſician. The Dola, who was a mild old man, and till now did not ſeem to have conceived any prejudice againſt us, became ſuddenly in a paſſion when this idea was ſuggeſted, and ſwore, by God, that we ſhould not remain a ſingle night in the city. The reader will readily conceive, how the inſolence of the people of the cuſtom-houſe, and of the attending mob, would naturally riſe upon this. The cuſtom-houſe was abruptly ſhut, and we could obtain none of our goods from it.

While we were in the cuſtom-houſe, a ſervant came to tell us, that our books and other hings had been all thrown out of the windows of the houſe which we had hired, and the door

ſhut againſt us. We went to ſee what might be the reaſon of that outrage, but could find neither Iſmael nor his father. One of the citizens, who was a friend of Iſmael's, attacked us with abuſive language. No perſon would afford us lodgings; but every one looked upon us as vagrants who would inſtantly be driven out of the city in diſgrace. At length, one of the citizens expreſſed himſelf willing to receive us into his houſe, if he were ſure, that government would not puniſh him for it. We led him to the Cadi, who aſſured him, that he ſhould riſk nothing by lodging us. In Turkey, the Cadies are reputed very corrupt and ſelfiſh: but in Yemen, we found them perſons of great worth and integrity, earneſt to do prompt and candid juſtice. The Engliſh merchant whom I mentioned above was Mr *Francis Scott*. He had heard of our difficulties and perplexity; and, although we had not yet viſited him, gave us an invitation to dinner, which we accepted with the greateſt pleaſure. He expreſſed a warm deſire to ſerve us; and we now perceived, how fooliſhly we had acted in not applying, at firſt, to him and his Banian interpreter. However, we durſt not break off abruptly, with Iſmael and his father.

When we could not obtain any of our things from the cuſtom-houſe, Iſmael adviſed us to offer

fer the Dola a preſent of fifty ducats; and hinted that he ſhould be the bearer of the preſent, for that the Dola would not condeſcend to ſpeak with Chriſtians. We had no intention of making ſo large a preſent, ſtill leſs of intruſting him with it. But, after various reflections, we at laſt reſolved to ſacrifice thoſe fifty ducats upon the occaſion; and it was agreed, that I ſhould wait upon the Dola with this preſent, next day. On my way, however, I learned, that the Dola having been exerciſing his troops, had received a wound in the foot. Upon receiving this information, I returned home; hoping that our phyſician would be ſent for, and that we might thus avoid the expence of the preſent.

But, as Mr Cramer was not called by the Dola, and our effects ſtill remained at the cuſtom-houſe, we underſtood, that a conſiderable preſent was expected from us. Mr Forſkal had hitherto been always refuſed admiſſion by the ſervants of the Dola, upon pretence, that their maſter would not treat with us otherwiſe, than through the medium of Iſmael and his father; yet, he now undertook to make a new attempt to obtain an audience. When he had explained the purpoſe of his viſit, he was admitted, and ſo graciouſly received, that the Dola kindly chid him for not applying directly to himſelf at the firſt. Next day, he, in his turn, ſent us a pre-

ſent of four lambs, and two ſmall bags of rice; and at the ſame time gave orders, that our effects ſhould be delivered to us, without being more particularly examined.

Chap. IV.

Our ſtay at Mokha continued; and the death of Mr Von Haven.

The Dola, when he received his wound, had been adviſed by the principal perſons about him, to ſend for the European phyſician. But he was afraid, that Mr Cramer might, in revenge for the ill treatment which we had ſuffered, adminiſter to him improper medicines, or might apply heating drugs, which the Arabs think very dangerous. But the Cadi repreſented to him, that no perſon had yet complained of us; and that it was nowiſe ſtrange, that a phyſician ſhould have dead ſerpents in his poſſeſſion, theſe being uſed as ingredients in ſome medical compoſitions. The Europeans, he farther told him, ought not to be deſpiſed or ſlighted for collecting ſhells or inſects of which the Arabs knew not the uſe.

Theſe repreſentations, and the alarming ſtate of the wound, which was becoming worſe, in the

the hands of four or five empirics, induced the Dola to ſend, on the 4th of May, to enquire whether we were ſtill angry with him, or if our phyſician would undertake to cure him. We were all overjoyed to hear that the prejudices which the governor had conceived againſt us were ſo perfectly removed; and Mr Cramer gladly offered his ſervices. No ſooner had our anſwer been carried to the Dola, than he ſent one of his ſervants with a mule for Mr Cramer. Europeans, when they paſs before the Dola's palace, are uſually obliged to alight and walk, if they happen to be mounted: but, to evince to the people the entire reconciliation that had taken place between the Dola and us, Mr Cramer was permitted to paſs through this forbidden ground, and even to enter the court of the palace without diſmounting.

We had, after this, frequent opportunities of ſeeing the Dola, and teſtifying our friendſhip to him. Mr Forſkal one day related to him, how we had been inſulted and turned out by the owner of our firſt lodging. The Dola promiſed him ſatisfaction, and made the perſon of whom he complained, be caſt, that very night, into priſon. Iſmael, enraged to ſee his friend puniſhed for an act of inſolence which he himſelf had prompted, threatened us with a mob, by which we might be torn in pieces. Mr Forſkal, although

though regardleſs of his threats, waited on the Dola, and entreated him to liberate the priſoner, and only recommend to him, to be more civi to ſtrangers in future.

This change in our ſituation, rendered Mokha much leſs unpleaſant to us than it had been at firſt. But diſeaſe began now to fall ſeverely upon us; I had been attacked, ſoon after our arrival here, with a violent dyſentery, from which, however, I recovered, after fifteen days illneſs. Mr Von Haven, who had been ill at Beit el Fakih, became much worſe here. After walking out in the cool of the evening, he was tolerably well through the night; but the heats of the day he was quite unable to bear. At laſt, he ventured to ly for ſeveral nights ſucceſſively, upon the roof of the houſe, in the open air, and with his face uncovered. On the night of the 24th of May, he caught cold, and was ſo ill in the morning, that it was neceſſary for two ſervants to carry him down into his apartment. His fever was become doubly violent, and he was delirious by the evening. He then ſunk into a deep lethargy, and expired in the night.

He had paid more attention than any other of us, to oriental literature. The public have loſt, by his death, ſome very intereſting diſcoveries, and

and ſome curious collections of this ſort, which he had made.

The cuſtom of interring the dead in a coffin, is unknown in Arabia. We had one made, however, for our deceaſed friend, in order to preſerve his remains from any accident. The Captain of an Engliſh ſhip lent us ſix of his ſailors to bear the body to the European burying place. All the Engliſh in Mokha attended at the funeral; and the obſequies were performed with more decency, and with leſs interruption, than thoſe of a Conſul at Cairo, which were diſturbed by the crowding of the people to witneſs the ſolemnity, and by the robbery of the audacious Bedouins. On this occaſion, the Arabs of Yemen ſhewed themſelves reaſonable and humane.

CHAP. V.

We leave Mokha.

AFTER the death of Mr Von Haven, we began to think ſeriouſly of leaving Mokha, and making a tour into the interior parts of Yemen. We were divided in opinion, with regard to the plan upon

upon which we ought to regulate our subsequent proceedings; some being disposed to remain another year in Arabia, while the rest were desirous of returning immediately to Europe. But we all agreed to set out without farther delay, upon our journey to Sana.

Mr Forskal and I had made several excursions in a very simple guise, and almost without attendants. But as our whole party were now to travel all together, we could not well go without a certain train to accompany us. We could not, however, travel in this style without permission from the Dola, which would not be easily obtained; as it could not be thought, that he would willingly suffer his physician to leave him before his wound were healed. We, nevertheless, ventured to make the request: but the Dola refused us upon a fair pretext. He told us, that he must first write to Sana, to know whether the Imam would receive us, and that we could not leave Mokha till the Imam had returned an answer.

When thus refused permission to proceed to Sana, we begged that we might, at least, be allowed to remove to Taœs, in the mean time, for the sake of our health. Even this was refused us. We then proposed to the Dola, to leave our physician behind. But the Arabs feared, that the pain of separation from his friends, might secretly

ly diſtreſs Mr Cramer, ſo as to render him more negligent of his patient's cure.

When we complained of theſe reſtraints to the principal men of the city, they obſerved, that it was hard to conceive what rendered us ſo impatient to depart; for that by going to the Highlands, we ſhould only endanger our health more, as thoſe who went thither from the burning ſands of Tehama, were commonly attacked with a violent fever, immediately upon their arrival.

At length, when we were much at a loſs how to proceed, a ſurgical empiric luckily came in, to free us from our perplexity. He promiſed to cure the Dola's wound within eight days; and our phyſician was immediately diſmiſſed. We, at the ſame time, obtained permiſſion to ſet out for Taœs, and were favoured with a letter of recommendation to the Dola of that city. Mr Cramer received for his fee, a mule with a ſaddle and bridle, and India ſtuff for a ſuit of clothes in the Arab faſhion. As an additional proof of his friendſhip, the Dola ſent one of his ſervants to attend us. We ſhould have been well pleaſed to excuſe this inſtance of his attention; for his ſervant was only a ſpy, under a more honourable name, to watch over our conduct, and hinder us from going farther than Taœs.

Not wiſhing to run any riſk of loſing our ready money, we put it all into the hands of the

Engliſh interpreter, who gave us bills upon his countrymen, the Banians at Taœs and Sana. This was the firſt time we could get bills of exchange in the Eaſt.

SECTION

SECTION XII.

JOURNEY FROM MOKHA TO TAOES.

CHAP. I.

Our Progreſs to Taæs.

LEAVING Mokha with pleaſure, as our ſtay in it had been not a little diſagreeable, we proceeded, on the 9th of June, through a dry and deſart country, and, after advancing four miles, reached *Muſa*, a village ſituate juſt upon the confines of the Highlands. This village is known to the Europeans, who ſometimes come hither in parties for pleaſure. But the buildings are wretched, and the heat is as oppreſſive here as at Mokha. The water, is, however, good, and the richer inhabitants of Mokha ſend hither for it; as that in the wells immediately around the city is very bad.

Next day we travelled along the channel of a large river, which, in the rainy ſeaſon, diſembogues itſelf into the ſea, near Mokha; but is commonly loſt, at no great diſtance from its head, in the ſands of Tehama. We paſſed through ſeveral villages; and near the laſt of theſe, remarked a ſmall houſe, at which duties are paid for all goods ſent to the independent country of *Jaſa*: goods paſſing into the ſtates of the Imam pay no ſuch duties.

I ſhall hereafter have occaſion to ſpeak of Schiech *Schædeli*, the famous ſaint of Mokha. We happened to meet with one of his deſcendents, a good-natured ideot. Some young perſons in our party addreſſed him, and bandied jokes and raillery with him. They did not, indeed, abuſe him, but as little did they ſhew him reſpect. They called him Schiech, in regard to his birth, but paid him no other honour. In this inſtance, the Arabs diſcover more good ſenſe than the Turks, and eſpecially than the Egyptians, who treat all ideots as Schiechs, honour them through life, and regard them as ſaints after their death.

In the hilly country, the roads are too bad for travelling by night. We ſaw, as we proceeded, a large village, and near it, the fertile hills of Hammara, which belong to Schiech Ibn Aklan; but the inhabitants of the village are not ſubject

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to his authority. They had lately ſlain two men, and when the Schiech ſent troops to chaſtiſe them, they retreated to the ſummits of the hills. We happened, fortunately, to enter one of the large inns called by the Arabians, *Mattrach;* for, early in the afternoon, a violent ſtorm aroſe, and ſuch a quantity of rain fell, that all the highways were flooded, and it became impoſſible for us to continue our journey.

On the 12th of June, after paſſing through ſeveral villages, and croſſing ſome fertile fields, we arrived at *Dorebat*, a town ten miles diſtant from Mokha. It is the capital of the territories of Schiech Ibn Äklan, who reſides here. Its ſituation on the ſummit of a hill, renders it naturally ſtrong. At the foot of the hill ſtands a town, the public priſon in which is ſaid to be the moſt diſmal in Yemen. Before the door of the priſon in Dorebat, we ſaw perſons who had been guilty only of very trivial faults, confined, a number of them together, by one chain, in the open air. Near them ſtood a guard of ſoldiers of the Imam's, whom the Schiech is obliged to maintain.

Continuing our journey from Dorebat, we found on our way, a number of fine villages, and many coffee huts, and Madsjils, or reſervoirs for water, in a columnar form. A violent ſtorm again compelled us to halt. Next day we ſaw from a hill,

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the caſtle of Taœs, ſtill at a diſtance. Early on the 13th we reached the city.

Immediately after our arrival, we ſent our letter from the Dola at Mokha, to the Dola of Taœs, who ſtraightway required us to wait upon him at his houſe. He ſeemed to be in a very good humour, and made us an offer of *Kiſcher*, pipes, and *Kaad*, (the buds of a certain tree which the Arabs chew, as the Indians do *Betel;)* but we did not reliſh this drug. He related to us, how that a report had been ſpread at Taœs, of our having brought ſeveral cheſts full of ſerpents to Mokha. He made us be conducted into a houſe the proprietor of which he had lately impriſoned; and ſent us, in a preſent, two lambs, with a ſmall quantity of meal. We, in our turn, offered him a piece of India ſtuff.

Next day, we delivered our other letters of recommendation from our friends at Mokha: of thoſe, one was addreſſed to *Baſkateb*, the firſt ſecretary; another to the ſteward of the houſehold, *Achmed;* a third to one *Sejid*, a man of diſtinction; and a fourth to a Banian. We were well received, every where. The Dola of Mokha's ſervant had the preſumption to attend us on all our viſits, and impoſed his company upon us, in like manner, when we received the viſits of others. We could not imagine whether this were

were done out of vanity, or in order to keep a ſtrict eye on all our motions.

We found the temperature of this country to agree entirely with our conſtitutions. Inſtead of the oppreſſive heats under which we had fainted at Mokha, we had here, almoſt every evening, refreſhing rains.

Chap. II.

Of the City of Taæs.

This city ſtands at the foot of the fertile hill of Sabber. It is encompaſſed with a wall, between ſixteen and thirty feet thick, and flanked with ſeveral towers. The fortreſs of *Kahhre* ſtands in the circuit of the wall: its walls are faced with burnt bricks, but, within, conſiſt of bricks, which, inſtead of being burnt, have been only dried in the ſun.

This city has only two gates; and each of theſe is after the Arabic faſhion, fortified with three towers. Only two of them are in a condition to bear cannons. The garriſon conſiſted at this time of ſix hundred men. Theſe works lye ſo under the command of the neighbouring heights, that they would afford no defence againſt

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any but an army of Arabs who are ſtrangers, in a manner, to the uſe of artillery.

The ſaint who has been aſſumed as the patron of the city of *Taœs*, is the famous *Iſmael Mulk*, who, according to tradition, was once king of this country. His remains are buried in a moſque which bears his name. But none have been permitted to approach his tomb, ſince once that the ſaint thought proper to perform a miracle which gave diſſatisfaction to the rulers. This marvellous event was related to us with the following circumſtances: Two beggars had aſked charity from the Dola of Taœs; but only one of theſe had taſted of his bounty. The other went, upon this, to the tomb of Iſmael Mulk, to implore his aid. Iſmael, who, when alive, had been very charitable, ſtretched his hand out of the tomb, and gave the beggar a letter, containing an order on the Dola to pay the beggar an hundred crowns. Upon examining this order, with the greateſt care, it was found that Iſmael Mulk had written it with his own hand, and ſealed it with his ſeal. The governor could not refuſe payment; but, to avoid all ſubſequent trouble from ſuch bills of exchange, he had a wall built, incloſing the tomb.

Near the moſque of Iſmael Mulk is a garden, which was poſſeſſed by Iſchia his ſon. In it there was ſhewn to me a large baſon, and a hydraulic machine,

machine, which in its time muſt have been an ornament of no ſmall conſequence; but all is now in a ſtate of decay, and almoſt ruinous.

In the ſame city, and in its neighbourhood, are many deſerted and ruinous moſques; one of them, in a ſtyle of architecture unuſual in this country, ſhould ſeem to have been built by ſome Turkiſh Pacha. The devout founders of theſe moſques, if they intended thereby to tranſmit their memory to poſterity, have failed of their purpoſe. Their names have been forgotten, as the moſques have ſunk into ruins.

The laſt Lords of Taœs have made a more judicious choice of buildings to diſtinguiſh themſelves by. They have erected noble palaces for themſelves and their poſterity, and were content with a ſmall *Kubbet* for their oratory and burial-place: Thus have they ſpared the lands which muſt otherwiſe have been appropriated to the maintenance of the clergy of an uſeleſs moſque: Their palaces are ſtill ſtanding, and are the ornaments of the city, which indeed does not poſſeſs many other fine buildings. Since the laſt war, many of the houſes have remained ruinous, and ſome of the ſquares have even been converted into fields and meadows.

The ruins of two ancient cities, are ſtill to be ſeen in the neighbourhood of Taœs. One of them is Thobad, which is ſituate near Mount

Sabber. Some parts of its walls, with a large moſque belonging to it, are ſtill ſtanding. The other is Oddena, which ſtands at no great diſtance from Thobad, upon the ſummit of Mount Sabber, over againſt Kahhre. The latter was the place of the reſidence of the kings of this country; its only remains are the ruins of ſome moſques. Iſmael Mulk, having built his tomb at the foot of the rock of Kahhre, ſome of his devout ſubjects choſe to live near their ſaint; others following their example, Oddena was thus abandoned, and Taœs built. So, this city, like Loheia, Beit el Fakih, and Mokha, owes its riſe to a ſaint.

Chap. III.

Late Revolutions of Taœs.

So modern a city cannot make a great figure in the hiſtory of Yemen. However, in theſe late years, ſome revolutions have taken place, which deſerve to be briefly mentioned, as they may ſerve to give an idea of the power of the Imam, and of the manner in which the Arabians go to war.

Imam *El Manſor Hoſſein*, had committed the Government of Taœs, to his brother *Achmed*, who,

who, when afterwards recalled, refuſed to obey. With a force of two thouſand men, whom he kept in pay, he ſtood out for twelve years, againſt all that the Imam could ſend, to reduce him to his duty. Achmed had money coined in his own name, levied taxes upon goods carried between Mokha and Sana, and conducted himſelf in all reſpects, as if he had been ſovereign of the country. Yet, he aſſumed not the title of Imam, or King, but contented himſelf with that *Sidi*, which is common to all the princes of the blood-royal.

Sidi Achmed dying, left ſix ſons. The eldeſt of whom, *Abdulla*, ſucceeded him, and lived on fair terms with the Imam. Abdulla dying in 1759, left the ſucceſſion to his only ſon Abdul Kerim, a boy, thirteen years of age. Three of the young prince's uncles, *Ali*, *Jachia*, and *Machſer* conſpired to dethrone him. One of the conſpirators ſeized the fortreſs of *Kahhre*, and each of the other two made himſelf maſter of a gate, with ſome adjoining towers. But, as the revenues of theſe three princes were very ſcanty, they could neither keep many ſoldiers on foot, nor even purchaſe proviſions. They were particularly in want of powder; and whenever one of them could procure a few pounds of ammunition, he never ceaſed firing upon his

brothers, till the whole was exhauſted. But they never came to a fair combat.

In theſe circumſtances, young Abdul Kerim wrote to his uncle the reigning Imam, begging his aſſiſtance, and intreating him to ſupport him in the poſſeſſion of his dominions. The Imam having long wiſhed to take part in the quarrel, ſent an army to reduce the rebels. But the *Nakib* or General, *El Mas*, who commanded this army, having no artillery, had no other expedient, but to fire with muſquet-ſhot, from a moſque without the wall, by which he could make no advancement in the ſiege.

The Imam had for ſeveral years had a dangerous enemy in a Schiech named *Abdurrah*, who had occupied the territory of *Hodsjerie*. During the blockade of Taœs, this Schiech approached Mokha, and the Imam then found it neceſſary to ſeek a reconciliation with his enemy. Peace was made, through the intermediation of the generals, on condition, that the Schiech ſhould lend aſſiſtance to accompliſh the conqueſt of Taœs. But his troops being deſtitute of cannons, were as little in a condition as thoſe of the Imam, to ſtorm the tower. Yet the ſhrewdneſs of Abdurrah ſuggeſted a ſtratagem. He promiſed a thouſand crowns to twelve of the beſieged ſoldiers, who were poſted in a tower, if they would permit his troops to enter. By this

this means, the city was taken in the end of the year 1760, and ſacked.

After the conqueſt of Tacœs, the Imam gave the family of Sidi Achmed, with Schiech Abdurrah, a friendly invitation to viſit him at Sana. The latter was at firſt unwilling to put himſelf in the power of his old enemy; but the Imam impowered his generals to pledge his faith for the Schiech's ſecurity; and he was accordingly taken in the ſnare. The Imam treated this hero with the blackeſt perfidy, and put him to an ignominious death. He returned the ſervices of his generals with baſe ingratitude, and refuſed to reinſtate Abdul Kerim in his father's principality. I ſaw the young prince going to the moſque, at Sana; having a *paraſol* carried over him, like the other princes of the blood royal. His two uncles, Sidi Jachia, and Sidi Machſar, were caſt into confinement as rebels: The third, Sidi Ali, happening luckily to be father-in-law to the reigning Imam, preſerved his liberty, and lives privately at Sana. After theſe events, the Imam ſent a Dola to Tacœs; and it is now under the ſame government as the other cities in his dominions.

CHAP. IV.

Stay at Taæs.

THE Dola who governed this city when we viſited it, had been an officer in the Imam's army, and had riſen rapidly to the rank of Nakib, without owing his fortune to his birth, as moſt of theſe governors do. His government was very extenſive, comprehending both Mount Sabber and the territory of Hodsjerie in which are a number of Schiechs, whoſe families have, for theſe ſeveral centuries, poſſeſſed ſmall, and almoſt independent Lordſhips. They pay taxes to the Imam, but value themſelves much on their nobility of deſcent, and treat their governors with contempt. Our Dola had already had ſeveral differences with thoſe haughty nobles, who refuſed ſubmiſſion to his authority. He had put one of the mutinous Schiechs in priſon, and had detained a female ſlave whom the Arab was carrying away with him. An order from the Imam, however, obliged him to ſet both at liberty; but he remained in indignation againſt thoſe Schiechs in general. He ſeized the firſt occaſion that offered, and ſent out half a dozen ſoldiers among them, who, according to their maſter's orders, conducted themſelves with great inſolence towards thoſe highlanders. The ſchiechs could not bear ſuch inſults; but made an inſurrection,

rection, and maſſacred them all. Since that period, nobody from Tacœs has ventured to viſit the highlands without expoſing his life to extreme danger. It was even ſaid, that the Schiechs would never be quiet till the Imam ſhould recal the Dola.

The exuberant fertility of Mount Sabber affords, according to the accounts of the Arabs, plants of every ſpecies that is to be found any where elſe through the world. Mr Forſkal had this mountain daily before his eyes; but, to his infinite mortification, could not obtain permiſſion to botanize upon it. He propoſed to bring a Schiech from the mountains at his own expence, under whoſe protection he might go out upon his herborizing expeditions, without danger. But the Dola put a negative upon all his propoſals, and would only ſuffer him to take a ſhort ramble over Mount Saurek. My friend ſet out on the 20th of June, and returned on the 22d, having found the villages in that diſtrict deſerted, in conſequence of the intolerable exactions of the Dola, which had forced the inhabitants to retire and ſettle elſewhere. In ſo wretched a country, Mr Forſkal could neither find proviſions, nor travel about in ſafety.

We had occaſion to obſerve the negligence with which the Arabs obſerve the phaſes of the moon, or rather their ignorance of aſtronomy. When the

the pilgrims arrive on mount Haraphat, in the neighbourhood of Mecca, all the Moſlems celebrate a feſtival, called *Araſa* or *Korban*, for which an immenſe quantity of camels, oxen, and ſheep are killed. Every body believed that this feſtival was to begin on the 22d of June; and, as it laſts three days, during which no proviſions are brought in from the country, all had provided ſheep, ſugar, and flour for their entertainment during that time. Mean while, a courier arrived from Sana, with information that the new moon had appeared a day ſooner than ſhe was expected, and that the feaſt muſt be celebrated on the 22d of June.

On the day appointed, the ſignal was given, by firing a few ſhots of a cannon. The Dola, with a numerous company, went in proceſſion to a ſquare without the city, where, upon ſolemn occaſions, prayers were uſually offered up in the open air. Returning thence, he went to the parade, where the principal inhabitants of the city were engaged in the exerciſe of the *Dsjerid*.

The Dola, ſtriving to ſhew his addreſs, was thrown from his horſe. However, all returned home, made good cheer, chewed *Kaad*, and burned ſpices in their houſes.

In order to make the moſt of our ſtay at Taœs, I wiſhed to make ſome excurſions through

through the interior country, but durſt not attempt them, on account of the prevailing diſturbances. I was at laſt diſpoſed to content myſelf with copying an inſcription in the fortreſs; and Mr Forſkal reſumed his intention of ſending for a Schiech from mount Sabber. The Dola agreed to our wiſhes; but at midnight, he ſent to tell us, that he had received a letter from the Dola of Mokha, requiring us to return immediately to the latter city. We ſuſpected this letter to be a pretence, and refuſed to be gone. Early in the morning, however, camels were ſent to carry us away, but we ſent them back. With Turks we durſt not have done ſo much.

We could not comprehend what were the Dola's views, unleſs, perhaps, he might, like the Dola of Mokha, intend to extort ſome conſiderable preſent from us. Into theſe views we had no diſpoſition to enter, and therefore ſought a private audience of him, in hopes of bringing him to reaſon. Our ſervant was ſeveral times ſent back under different pretexts. At laſt, Mr Forſkal obtained acceſs to the Dola, and begged of him only to permit us to wait till we ſhould receive the Imam's anſwer, without mentioning our little ſchemes. But the governor cut him ſhort, ſaying; ſince you would not credit my ſervants, I myſelf order you to be gone to Mokha to-morrow.

Chap. V.

Departure from Taœs to Sana.

Seeing no means to elude the Dola's orders, we had already packed up our goods, when a favourable change ſuddenly took place upon our circumſtances. A letter was brought us by expreſs from the Dola of Mokha, and in it were three others; one to the Imam, another to his vizier, and a third to the Dola of Taœs. He informed us, that the Imam gave us permiſſion to go to Sana, and wiſhed us to carry our curioſities with us. He acquainted the Dola of Taœs with their maſter's orders, and begged him to favour our departure to Sana. Mr Forſkal went inſtantly with this letter to the governor, but could not obtain acceſs to him, and was obliged to give it to his ſervant.

We now thought our affairs in a good train, and would even have ſet out without troubling the Dola farther, if we could have obtained camels without his interpoſition on our behalf. Thoſe who hire theſe cattle are united in a ſort of corporation; and travellers are obliged to apply to the head of the company, who has recourſe upon the owners of the camels, and makes them furniſh, in turn, the number which may be wanted.

ed. Unluckily the Dola himself was at the head of this company, and was obliged to furnish camels in his turn. We let him know that we were about to depart. He answered, that camels were ready to convey us back to Mokha, but that the orders respecting our journey to Sana regarded only the Dola of Mokha.

In the perplexity to which we were reduced by this conduct of the Dola's, we knew not what to do. Several instances of the equity and generosity of the Cadi were in the mean time related to us, in which he had brought the Governor to reason in cases similar to ours. We made our complaints therefore to that judge, and shewed him our letters from Mokha. He thought the Dola's conduct very unreasonable, and immediately wrote to him to beware of doing any thing in contradiction to the orders of the Imam. The Dola replied, that he did not hinder our journey to Sana, but, asked us to stay one day till he should write his letters to court upon the occasion. We offered to stay two or three days. Notwithstanding this, the Dola's servants came next morning, and ordered us in his name, to depart to Mokha. We had again recourse to the Cadi, who being previously informed of all that had happened, had, in the morning, written to the Dola, that he should not act in a harsh or interested manner with us; for we were strangers.

The

The Baſkateb told us in the evening, that the Dola was ſorry, that his ſervants had come to us with a meſſage in his name which he had given them no orders to deliver. But upon this head we knew ſufficiently what to think.

The Dola of Mokha's ſervant could not now be of farther uſe to us; we diſmiſſed him therefore with a handſome reward. But as we ſtill wanted a guide who knew the interior parts of Yemen, we begged the Cadi to direct us to ſuch a one; and he politely ſent us an Arab, who afterwards accompanied us to Mokha, and with whom we were perfectly ſatisfied. The Dola ſhewed likewiſe a diſpoſition to make amends by kindneſs for the trouble he had given us, and ordered one of his ſervants to accompany us on our journey. This man had the addreſs to ſtipulate before-hand, in the preſence of ſeveral perſons of diſtinction, for the wages which we were to pay him.

The Cadi, unaſked, had the generoſity to give us a letter of recommendation to the Imam's vizier, in which he told him, that he ſhould beware of believing any thing that might be related to him to the diſadvantage of theſe Franks. We could have wiſhed to make the judge a preſent of a watch; his probity and beneficence having inſpired us with the higheſt veneration for his character, and the livelieſt gratitude for his favours.

But

But we were informed that he would accept no ſuch thing, leſt he might appear to have intereſted views in taking part with us.

We could not ſee the Dola before our departure. He avoided receiving our viſit under pretence of illneſs. Our friends however aſſured us, that he was fallen ſeriouſly ill, in conſequence of the uneaſineſs which our obſtinate reſiſtance to his will had given him. Our firmneſs was indeed ſaid to have made him contemptible in the eyes of the inhabitants of the city.

His conduct had occaſioned us no leſs vexation. I even blame the uneaſineſs with which Mr Forſkal was at that time agitated, as the firſt occaſion of the illneſs, which, ſoon after, hurried my friend to the grave.

SECTION

SECTION XIII.

JOURNEY TO SANA.

CHAP. I.

Rout from Taæs to Jerim.

FROM Taœs we set out on the 28th of June; and, for the two first days, found no human habitations on our way, except some paltry coffee huts, a few villages, and a small town; and most of the villages were falling into ruius. The country is uncultivated, and almost desolate; which seems to be owing to the late wars for the succession to the throne of Taœs.

On the third day we reached *Mharras*, which I had formerly travelled over in one of my previous excursions. A violent storm surprised us, and gave us an opportunity of remarking how the torrents, rushing upon such occasions from the

hills, produce the gullies, one of which we paſſed on an arch of ſolid ſtone.

The great inns which are ſcattered over the country from the Tehama thus far, are called *Mattrach*. Theſe are private houſes, the maſters of which furniſh travellers with their meals, which are commonly very indifferent. Between Mharras and Sana, almoſt at every half day's journey, ſtands a large Simſera of burnt bricks. Theſe edifices, like the caravanſeras in Turkey have been built by wealthy perſons for the accommodation of travellers, and afford ſafe lodging, but no other ſort of food than coffee, rice, bread and butter. The traveller muſt bring his other proviſions with him.

On the firſt of July, having croſſed Mount Mharres upon a paved road, we entered a more fertile country, and after paſſing ſeveral villages and a number of Madsjils, arrived at *Abb*. This city ſtands on the height of a hill, is ſurrounded by a ſtrong wall, and contains 800 houſes, moſt of which are in a good faſhion of building. Its ſtreets are paved, and it has a good many ſmall moſques. Beſide one of theſe is a large reſervoir, which receives water by an aqueduct, and ſupplies all the houſes in the city.

At a ſmall diſtance, between Abb and *Dsjobla* are two rivulets, one of which running weſtward, is encreaſed into the river Zebid; and the other

other running ſouthward, forms Meidam a river which diſembogues itſelf into the ſea near Aiden. The different courſes of theſe rivers, two of the moſt conſiderable in the country, and the circumſtance of their taking their riſe here, ſeem to indicate this as the moſt elevated ſpot in the mountainous part of the Imam's dominions. The height of mount Sumara, which we paſſed on the day following, is another proof of this.

We travelled down mount Abb, along good, paved roads, and then croſſed a country of a varied ſurface, having villages, *madsjils* and houſes for the protection of travellers, ſcattered over it. No remarkable place was to be ſeen except the city of *Muchoder*, ſtanding on a hill, and the ſeat of a Dola.

After ſpending the night in a Simſera, we began to aſcend mount Sumara, a hill much higher than Mharres, by ways which had been rendered acceſſible to camels by being paved, and carried in a winding direction round thoſe places, which were too ſteep for direct acceſs. Half way up the hill is the village of Menſil, in which is a ſuperb Simſera built all of hewn ſtone. We obtained a convenient apartment upon the roof, of which Mr Forſkal, who was now extremely weak, ſtood very much in need.

Here we remained during the next day, and would gladly have ſtaid till our friend had been ſomewhat

ſomewhat better; but our camel-drivers could not here find food fitting for their cattle. They propoſed to us to proceed to Jerim, a city at a ſmall diſtance, and promiſed that our ſick friend ſhould be borne by men over the rugged roads of mount Sumara.

We were perſuaded, and ſet forward on the 5th of July. I went before, to enjoy the freſh air; a piece of inexcuſable imprudence in places of ſo keen a temperature. I ſoon felt myſelf affected with a ſevere rheum, vomitings, and exceſſive thirſt, which I could not have quenched on that deſart mountain, if I had not fortunately met with a peaſant who permitted me to drink out of his pitcher of water. I ſaw nothing in this part of our journey, which ſeemed worthy of attention, except a ruinous caſtle, the property of the family of Haſſan, and ſtanding on the very peak of Mount Sumara. In this neighbourhood, are two tribes of wandering Arabs, who are now ſettled in villages. There are no more Bedouins in the Imam's dominions.

The Arabs could not be perſuaded to carry a Chriſtian; and Mr Forſkal was therefore placed in his bed upon a camel. Although we had proceeded ſlowly, he was in a deplorable condition, by the time we reached Jerim. We now found, that, although we had accuſtomed

ourſelves to live like the inhabitants of the country, yet there were certain conveniences which in caſe of illneſs we could not well want.

Chap. II.

Of the city of Jerim.

We lodged in a public inn. But the crowd of ſpectators whom curioſity brought together, to ſee the Europeans, becoming extremely troubleſome, we hired a more quiet apartment in the city, where we might live undiſturbed till our fellow traveller ſhould recover his health. It was impoſſible to find perſons who would carry our ſick friend. Our Mahometan ſervant refuſed to aſſiſt us in removing Mr Forſkal from the one houſe to the other; and we were oblig- to carry him ourſelves.

Jerim is but a ſmall town, yet the ſeat of a Dola, who reſides in a caſtle ſituate on a rock. The houſes are built of ſtone, and of bricks which have been dried in the ſun. I ſaw nothing farther remarkable about this town.

At two miles diſtance from Jerim, according to the tradition of the Arabs, ſtood once a famous city *Dhafar*, very little of the ruins of which

now remain. The firſt magiſtrate of Jerim, however, told me, that a large ſtone is ſtill to be ſeen there, with an inſcription, which neither Jews nor Mahometans can explain. This was probably the ſituation of the city of *Taphar*, which ancient hiſtorians mention as the ſeat of the *Hamjarines*. If any Hamjarine inſcription ſhall ever be diſcovered, it will probably be among theſe ruins. The Arabs maintain that Dhafer was the ſeat of *Saad-el-Kammel*, a famous hero, king of all Arabia, who lived eighteen hundred years ago.

On the eaſt ſide of mount Sumara, we found the climate very different from what it was on the weſt ſide. It had rained almoſt every day of our journey from Taæs to Menſil; and the earth was covered with a charming verdure. At Jerim, on the contrary, no rain had fallen for three months, although diſtant thunder had been heard almoſt every day. In this want of rain, the locuſts had multiplied prodigiouſly, and had eaten up almoſt all the productions of the earth. The inhabitants of Jerim reſolved to put up public prayers for rain, on the eighth of July; and for that purpoſe, repaired in proceſſion to a place without the city, where ſuch ſolemnities were uſually performed. The company, who walked in proceſſion, conſiſted of a number of clergymen in a dreſs expreſſive of humility.

Two venerable Schechs walked at their head, bearing open caſkets full of books. As they proceeded, all ſang and repeated ſhort prayers. Hardly was this ceremony over, when, on the very ſame evening, a ſtorm aroſe, with hail and a very heavy rain. The rains became afterwards more frequent. Between the tropics they fall at regular periods, on the different ſides of the great ranges of hills.

In all the markets, locuſts were ſold at a low price; for ſo prodigiouſly numerous were they in a plain near Jerim, that they might be taken by handfuls. We ſaw a peaſant having a ſack full of them, which he was going to dry and lay up for winter proviſions. Whenever it ceaſed raining for an hour or two on the other ſide of mount Sumara, legions of theſe inſects uſed to come over to Jerim. We ſaw the peaſants of Menſil purſuing them, in order to preſerve their fields from abſolute deſolation.

In the ſtreets of Jerim, we ſaw a bridegroom proceeding to the bath in ceremony. Two boys went before, dancing to the muſic of a timbrel; a crowd followed, conſiſting of perſons of all ages, who ſhot piſtols in the air as they went on; the bridegrooom with his friends cloſed the proceſſion. At night, a number of flambeaus were lighted up, and formed a pretty enough illumination.

We

We were one day entertained by two gladiators, who, for a few peices of ſmall money, exhibited their addreſs in the ſtreets. They wore maſks, the firſt I had ſeen in the eaſt, and were armed with a buckler and a poignard. They did not fight to wound one another: the perfection of their art conſiſted in their leaping, and in ſeveral agile turns of the body.

Being ever unwilling to mingle with crowds, I had not yet ſeen any of the markets in Arabia, although theſe are reſorted to as places of amuſement by the inhabitants of the country. To divert myſelf a little, I went to the market at Jerim. A great many people were met in it, who were chiefly peaſants that had come to ſell their different articles. I ſaw no ſhops furniſhed with goods of any conſiderable value. Many taylors, ſhoemakers, blackſmiths, and other artiſans, ſat along the ſtreets, behind low walls, and wrought at their trades in the open air. I ſaw alſo ſurgeons who drew blood with a common knife, and then dreſſed the wound with pieces of hartſhorn cut off at the root of the horn.

Chap. III.

Death of Mr Forſkal.

On the firſt days after our arrival at Jerim, Mr Forſkal's illneſs ſeemed to decreaſe. But it ſoon after returned with ſuch violence that we deſpaired of his recovery. On the evening of the tenth of July, he ſunk into a deep lethargy, in which ſtate he continued till his death, the next morning. We were deeply affected at his loſs. In conſequence of his botanical excurſions, he had learned more than any of us, of the Arabic tongue, and its different dialects. Fatigue, or the want of conveniences, never diſcouraged him; he could accommodate himſelf to the manners of the people of the country; without doing which, indeed, no one can hope to travel with advantage through Arabia. In ſhort, he ſeemed formed by nature for ſuch an expedition as that in which we were engaged.

It was neceſſary for us to notify the death of our companion to government. To this end, we ſent the Dola of Taæs's ſervant to the Dola and the Cadi of Jerim. The latter politely directed us to an Arab, who could ſell us a place, where

where we might inter our deceaſed friend. The bargain which we ſtruck with this man did not take effect; for the place being near a canal intended for the watering of the meadows, the poſſeſſors of theſe had threatened our Arab with an action at law, if the water ſhould fail on account of the Chriſtian's body. We ſoon after obtained a different place for the ſame price.

The Dola then expreſſed a wiſh to confer with ſome one of our number. He informed me, that, in quality of governor, he had a right to the perſonal effects of all Jews and Banians who died within his dominions. I anſwered that the deceaſed was neither a Jew nor a Banian, but an European; and that the Dola of Mokha had laid no claim to the effects of one of my companions, who died in that city. The Dola's ſon then explained to me his father's intentions, who expected to receive at leaſt a conſiderable preſent. I told him that Europeans were accuſtomed to pay nothing without receiving a written acquittance; and that if he would give us in writing a ſtatement of what he required, we ſhould then ſee what we could do. After this, the Dola who knew that we were going to Sana, and probably feared that we might complain of him there, left us at peace.

Our

Our greateſt difficulty now was to find perſons to bear the body to the grave; and this, even although we promiſed to pay very liberally for the ſervice. At laſt we prevailed with ſix men to convey it to the burying-place at midnight. They performed the taſk, but ran and hid themſelves, in the beſt manner they could, all the way; ſo great is the averſion of thoſe people, to touch a Chriſtian.

We reſolved to bury our deceaſed friend in a coffin; but we had done better to have followed the Arabian mode, and wrapped him ſimply in a ſear-cloth. The coffin made the people ſuſpect that we Europeans buried riches with the bodies of our dead. At Sana, we learned that Mr Forſkal's body had been taken up by night, and that the grave-clothes had been ſnatched away, after the coffin was opened. The Dola obliged the Jews to bury it again, and left them the coffin for their pains.

Chap. IV.

Route from Jerim to Sana.

After the burial of our friend, we had nothing to detain us from continuing our journey. On the

the 13th of July, we left Jerim, and after proceeding for four miles along rugged roads, and through a barren country, arrived on the same day at Damar. Through this tract of road, the people who sell Kischer are in so wretched a condition, that they live in poor huts, and ly on the ground.

As we had lived so long at Jerim, the inhabitants of Damar had previous notice of our approach. Europeans seldom pass this way; and the people of this place being therefore very curious to see us, came out and met us half a league from the city. As we drew nearer, the crowd became more numerous; and therefore, to avoid being teized and disturbed by them, we would not enter an inn, but hired an empty house. This precaution little availed us; for the crowd surrounded us in such a manner that we could not enter our lodging. Mr Cramer being mounted on his mule, forced his way; but then they exclaimed against the insolence of the infidels, and began to throw stones in at our windows. We thought of asking a guard from the Dola, but were told that he had only thirty soldiers in all, and was afraid of the mob himself. At last, the first magistrate coming to consult our physician advised us to take no notice of the petulance of the students, who threw stones that they might draw us to the win-

dows. The tumult ſoon ceaſed, and the mob diſperſed.

The city of Damar ſtands in a fertile plain. It is the capital of a province, and is governed by a Dola, who reſides in a large caſtle. It has a famous univerſity, in which to the number of five hundred ſtudents are commonly employed in their ſtudies. It is without walls; its buildings are good; and it is very large, containing no fewer than five thouſand houſes. The Jews live in a detached village; but the Banians are permitted to live in the town among the muſſulmans.

In no other city had our phyſician better practice. As he was unwilling to go out on account of the mob, the ſick were brought to him in their beds; and an inhabitant of this town accompanied us to Sana, purely that he might have an opportunity of conſulting our phyſician by the way, and in that city.

Near Damar is a mountain containing a mine of native ſulphur. In another hill, ſomewhat farther diſtant, thoſe fine carnelians are found, which are ſo much eſteemed in Arabia.

Our European ſervant falling ill, we left him at Damar, to follow us by ſhort journies. At his arrival, he complained that nobody would give him lodging by the way. The Arabs were afraid that he might die in their houſes, and that they

might be obliged to take the expence and pains of burying him.

On the fourteenth of July we croſſed a plain encompaſſed with bare and arid hills. Near the road, and within a mile of Damar, is the ſmall town of *Mauahbel*, in which the Imam dwelled whom the *Author of the voyage to Arabia Felix* ſaw in the beginning of the preſent century. The road becomes very rugged; and the country appears marſhy and ill-cultivated towards *Suradge*. From Suradge to Sana, the villages are all ſurrounded with orchards and vineyards. We were here overtaken by a ſtorm of hail, accompanied with peals of thunder; but no *Madgils* were nigh, to ſhelter the traveller.

Next day we had ſtill worſe roads to travel; which ſeemed ſurpriſing, ſo near the capital. We ſaw *Hodafa*, which ſtands on a ſteep, inſulated rock, and in which is ſaid to be a curious inſcription, upon an old wall. This inſcription was mentioned to me at *Taæs*; and I was informed by a Jew at Sana, that the characters reſemble neither the Arabic nor the Hebrew. I ſuſpect them to be Hamjarene, and am ſorry that I had it not in my power to examine them.

After paſſing through ſeveral paultry villages, we at length reached Seijan, a village, which, together with Suradge, belongs to the princes of the blood; we obſerved in it a good many ruin-

ous houſes. As there falls not enough of rain here, large reſervoirs have been formed at the foot of the hills, and from theſe the water is diſtributed through the country at conſiderable expence and trouble.

Hoping to enter Sana, on the 16th of July, we put on our Turkiſh dreſſes in the morning; their appearance being ſomewhat better than that of the Arabic garb we had worn in the courſe of our journey. Along a ſtone bridge, we paſſed a ſmall river, the water of which is, not far below, loſt among the ſand; and we halted near the village of *Hadde*, where the Imam has an orchard, at a mile's diſtance from Sana.

SECTION

SECTION XIV.

OUR STAY AT SANA, IN THE IMAM'S COURT.

CHAP. I.

Our arrival at Sana.

ON the morning of the 16th of July we had ſent our ſervant forward, with a letter, addreſſed to *Fakih Achmed*, the Imam's vizier, announcing to him our arrival. But that nobleman, having already heard of our near approach, had ſent one of his principal ſecretaries, to meet us, and bid us welcome. This deputy informed us, that we had been long expected at the court of Sana, and that the Imam had hired an elegant country-houſe for us, in the ſuburb of *Bir-el-Aſſab*.

We learned that the Vizier had likewiſe a villa there. When we arrived near this place, the

the ſecretary aſked us to alight. We ſuppoſed upon this, that we were to be immediately introduced to the Vizier; but we only ſaw our ſecretary and our muſſulman ſervants proceed on their aſſes, while we were obliged to march on foot, a long way, before we reached our lodging. This humiliating ceremony was what we had not expected to be ſubjected to among the Arabs, who value themſelves upon their politeneſs.

In our villa we found very good rooms, but thoſe perfectly naked and unfurniſhed. We were here as ill accommodated as we had been in Yemen, and more ſo than we could have been in a caravanſera, where we would at leaſt have found food. Here we were obliged to faſt till we could have victuals brought from the city. Beſide our houſe, was an orchard, in which the trees appeared to have grown of themſelves, without receiving any culture.

Next morning the Imam ſent us a preſent, conſiſting of five ſheep, with wood, rice, lights, and ſpices. The bearer of this preſent had at the ſame time orders to let us know, that the Imam was ſorry that he could not ſee us for theſe two days yet, he being at preſent employed in paying off his mercenary troops. This delay we would have regarded with indifference, had we not been at the ſame time enjoined to keep within doors, till we ſhould obtain our

firſt

firſt audience of his Highneſs. We could have wiſhed to make the moſt of our ſtay here.

They had however forgotten to warn us, that the *etiquette* of this Court likewiſe prohibited ſtrangers from receiving viſits from the inhabitants of the country till they ſhould firſt appear there. We had an acquaintance at Sana, a Jew, who had made the voyage from Cairo to Loheya in our company. This Jew, although belonging to one of the richeſt and moſt reſpectable families of his nation, had entered into our ſervice, for the courſe of that voyage, either that he might travel in the greater ſecurity, or to ſpare the expence. Accordingly, he no ſooner heard of our arrival, than he came to pay us a viſit, and, next day brought one of the greateſt aſtrologers in his nation to ſee us. While theſe men were in our company, the Secretary of Vizier *Fakih Achmed* happened to come in. The two Jews roſe before him, in teſtimony of reſpect. But the ſecretary, angry that they ſhould have preſumed to violate the *etiquette*, drove them out of the houſe, and ordered our ſervants to admit no perſon to viſit us, till we ſhould firſt have waited on his maſter.

Chap. II.

Our audience of the Imam.

On the 19th of July, the ſecretary of the vizier, *Fakih Achmed*, came to conduct us to an audience of the Imam, in his palace of *Buſtan el Metwokkel*. We had expected that we ſhould be introduced privately to an audience of this monarch, or at leaſt in preſence only of a few of his principal courtiers. We were ſurpriſed therefore to ſee every thing prepared for an occaſion of great ceremony, The court of the palace was ſo full of horſes, officers, and others, that we ſhould ſcarcely have made our way through the crowd, if the *Nakib Gheir Alla*, who had been a ſlave, but was now maſter of the horſe, had not come, with a great ſtaff in his hand, to open a paſſage for us.

The hall of audience was a ſpacious ſquare chamber having an arched roof. In the middle was a large baſon, with ſome *jets d'eau*, riſing fourteen feet in height. Behind the baſon, and near the throne, were two large benches, each a foot and an half high; upon the throne was a ſpace covered with ſilken ſtuff, on which, as well

well as on both ſides of it, lay large cuſhions. The Imam ſat between the cuſhions, with his legs croſſed in the eaſtern faſhion; his gown was of a bright green colour, and had large ſleeves. On each ſide of his breaſt was a rich filleting of gold-lace, and on his head he wore a great white turban. His ſons ſat on his right hand, and his brothers on his left. Oppoſite to them, upon the higheſt of the two benches, ſat the vizier; and our place was on the lower bench. On the two ſides of the hall, ſat many of the principal men about court.

We were firſt led up to the Imam, and were permitted to kiſs both the back and the palm of his hand, as well as the hem of his robe. It is an extraordinary favour, when the Mahometan princes permit any perſon to kiſs the palm of the hand. There was a ſolemn ſilence through the whole hall. As each of us touched the Imam's hand, a herald ſtill proclaimed; "God "preſerve the Imam!" All who were preſent repeated thoſe words aloud after him. I was thinking at the time, how I ſhould pay my compliments in Arabic, and was not a little diſturbed by this noiſy ceremony; but I had afterwards time to recollect myſelf.

As the language ſpoken at the court of Sana, differs greatly from that of Tehama, the only dialect of the Arabic tongue with which we

were familiarly acquainted, or could ſpeak tolerably, we had brought our ſervant whom we had hired in Mokha, to be our interpreter. The vizier who had reſided long in Tehama, did the ſame ſervice for the Imam. Our converſation, conſequently, could not be either very long, or very intereſting. We did not think proper to mention the true reaſons of our expedition through Arabia; but told the Imam, that wiſhing to travel by the ſhorteſt way to the Daniſh colonies in the Eaſt Indies, we had heard ſo much of the plenty and ſecurity which prevailed through the dominions of the Imam, that we had reſolved to ſee them with our own eyes, that we might deſcribe them to our countrymen. The Imam told us, we were welcome into his dominions, and might ſtay as long as we pleaſed. After repeating the ceremony of kiſſing the Imam's hands, and hearing the repeated acclamations of the ſpectators, we now retired in the ſame order in which we had come in.

The Imam ſent us, after our return home, to each a ſmall purſe containing ninty nine *Komaſſis*, two and thirty of which make a crown. This piece of civility might perhaps appear no compliment to a traveller's delicacy. But, when it is conſidered that a ſtranger, unacquainted with the value of the money of the country, obliged to pay every day for his proviſions, is in danger

ger of being impoſed upon by the money-changers, this care of providing us with ſmall money will appear to have been ſufficiently obliging. We therefore accepted the preſent, although we had reſolved not to be in any degree chargeable to the Arabs.

Chap. III.

Viſit to Vizier Fakih Achmed.

In Turkey no perſon is admitted to an audience of the Sultan, till after he has viſited the vizier. The cuſtom in Yemen is directly contrary. After being honoured with an audience of the Imam in the morning, we were invited to wait on Fakih Achmed in the afternoon, at his country ſeat, near Bir-el-Aſſab. We were at the ſame time deſired to bring with us thoſe curioſities which we had ſhewn to Emir Farhan at Loheya, and to ſeveral Arabs of diſtinction in other cities. Thoſe rarities were only microſcopes, teleſcopes, proſpect glaſſes, thermometers, maps, and other ſuch things. I did not chuſe to produce my mathematical inſtruments, leſt perhaps ſome Schech might perſuade the vizier to aſk them for his uſe.

The vizier received us with great politeneſs, and expreſſed himſelf highly pleaſed with what we ſhewed him. He put various queſtions to us, from which he appeared to poſſeſs conſiderable knowledge, and to have ſtudied the ſciences with a degree of care far from common among his countrymen. By means of Turkiſh, Perſian, and Indian merchants, he had acquired tolerably correct notions of geography. The Arabians imagine that Europe lies ſouth from them, becauſe the Franks whom they ſee, come from India. But the *Fakih* knew very well the ſituation of the different ſtates of Europe, with their reſpective powers and forces, both by ſea and land. Nor could more be expected from an Arabian who had never ſeen a map.

In the narratives of many voyages, we had read, that in the Eaſt an inferior might not appear before a ſuperior, without bringing a preſent in his hand. Beſides, we were deſirous of returning the marks of politeneſs which had been ſhewn us, and of expreſſing our gratitude for the entertainment we had received.

For theſe reaſons, we reſolved to take this opportunity of offering our preſent to the Imam and the Fakih; ſent to the latter ſome pieces of mechaniſm, ſuch as watches, and ſome other inſtruments little known among the Arabs. We ſoon after learned, that this was more than had been

been expected at our hands, since, not being merchants, we had no favour to ask. All had however been very graciously accepted. The Turks regard the presents of the Europeans as a tribute; but at the court of Sana they appear to be considered in a different light.

The Vizier's country-house was not large. It was even entirely open, upon one side. A number of fruit-trees grew in the garden. In the midst of it was a *jet d'eau*, similar to that which we had seen in the Imam's hall of audience. The water was put in motion, by being raised in a reservoir, by an ass and a man who led him. This *jet d'eau* was no ornament; but it cooled the air; a thing very agreeable in hot countries. We saw others of the same sort, in the gardens of all the principal inhabitants of Sana.

Chap. IV.

Of the city of Sana.

The city of Sana, is situate at the foot of mount *Nikkum*, on which are still to be seen the ruins of a castle, which the Arabs suppose to have been built by Shem. Near this mountain, stands

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the caſtle; a rivulet runs upon the other ſide; and near it, is the *Buſtan el Metwokkel*, a ſpacious garden, which was laid out by Imam Metwokkel, and has been embelliſhed with a fine garden, by the reigning Imam. The walls of the city, which are built of bricks, exclude this garden, which is encloſed within a wall of its own. The city, properly ſo called, is not very extenſive: One may walk round it all in an hour.

I ſhould have wiſhed to make an accurate ground-plan of this city. But, wherever I went, the mob crowded after me ſo, that a ſurvey was abſolutely impoſſible. The city-gates are ſeven. Here are a number of moſques, ſome of which have been built by Turkiſh Pachas. Sana has the appearance of being more populous than it actually is; for gardens occupy a part of the ſpace within the walls. In Sana, are only twelve public baths: but many noble palaces, three of the moſt ſpendid of which have been built by the reigning Imam. The palace of the late Imam El Manzor, with ſome others, belong to the royal family, who are very numerous.

The Arabian palaces are built in a ſtyle of architecture different from ours. The materials are, however, burnt bricks, and ſometimes even hewn ſtones; but the houſes of the common people

people are of bricks which have been dried in the ſun. I ſaw no glaſs windows, except in one palace, near the citadel. The reſt of the houſes have, inſtead of windows, merely ſhutters, which are opened in fair weather, and ſhut when it is foul. In the laſt caſe, the houſe is lighed by a round wicket, fitted with a piece of Muſcovy glaſs; ſome of the Arabians, uſe ſmall panes of ſtained glaſs from Venice.

At Sana, and in the other cities of the Eaſt, are great Simſeras or caravanſeras for merchants and travellers. Each different commodity is ſold in a ſeparate market. In the market for bread, none but women are to be ſeen; and their little ſhops are portable. The ſeveral claſſes of mechanics work, in the ſame manner, in particular quarters in the open ſtreet. Writers go about with their deſks, and make out brieves, copy-books, and inſtruct ſcholars in the art of writing, all at the ſame time. There is one market, where old clothes are taken in exchange for new.

Wood for the carpenter's purpoſes is in general extremely dear through all Yemen; and wood for the fire at Sana is no leſs ſo. All the hills near the city are bleak and bare, and wood is therefore to be brought hither from the diſtance of three days journey; and a camel's burthen commonly coſts two crowns. This

ſcarcity

ſcarcity of wood is particularly ſupplied by the uſe of a little pit-coal. I have ſeen peats burnt here, but thoſe ſo bad, that ſtraw muſt be intermixed to make them burn.

Fruits are, however, very plenteous at Sana. Here are more than twenty different ſpecies of grapes, which, as they do not all ripen at the the ſame time, continue to afford a delicious refreſhment for ſeveral months. The Arabs likewiſe preſerve grapes, by hanging them up in their cellars, and eat them almoſt through the whole year. The Jews make a little wine, and might make more, if the Arabs were not ſuch enemies to ſtrong liquors. A Jew convicted of conveying wine into an Arab's houſe is ſeverely puniſhed; nay, the Jews muſt even uſe great caution, in buying and ſelling it among themſelves. Great quantities of grapes are dried here; and the exportation of raiſins from Sana is conſiderable. One ſort of theſe grapes are without ſtones, and contains only a ſoft grain, the preſence of which is not perceptible in eating the raiſin.

In the caſtle, which ſtands on a hill, are two palaces. I ſaw about it ſome ruins of old buildings, but, notwithſtanding the antiquity of the place, no remarkable inſcriptions. There is the mint, and a range of priſons for perſons of different ranks. The reigning Imam reſides in the city;

city; but ſeveral princes of the blood-royal live in the caſtle. I was conducted to a battery, as the moſt elevated place about theſe buildings; and there I met with what I had no expectation of, a German mortar, with this inſcription, *Jorg Selos Goſmick*, 1513. I ſaw alſo, upon the ſame battery, ſeven iron cannons, partly buried in the ſand, and partly ſet upon broken carriages. Theſe ſeven ſmall cannons, with ſix others, near the gates, which are fired to announce the return of the different feſtivals, are all the artillery of the capital of Yemen.

CHAP. V.

Of the country around Sana.

THE ſuburb of *Bir el Aſſab* is nearly adjoining to the city upon the eaſt ſide. The houſes of this village are ſcattered through the gardens, along the bank of a ſmall river. Two leagues northward from Sana is a plain, named *Rodda*, which is overſpread with gardens, and watered by a number of rivulets. This place bears a great reſemblance to the neighbourhood of Damaſcus. But Sana, which ſome ancient authors compare to Damaſcus, ſtands on a riſing ground, with nothing like florid vegetation about it.

After long rains, indeed, a ſmall rivulet runs through the city; but all the ground is dry, through the reſt of the year. However, by aqueducts from mount *Nikkum*, the town and caſtle of Sana are, at all times, ſupplied with abundance of excellent freſh water.

Jews are not permitted to live in the city of Sana. They live by themſelves in a village, named *Kaa el Ihud*, ſituate near *Bir el Aſſab*. Their number amounts to two thouſand. But, in Yemen, they are treated even more contemptuouſly than in Turkey. Yet, the beſt artiſans in Arabia are Jews; eſpecially potters and goldſmiths, who come to the city, to work in their little ſhops by day, and in the evening retire to their village.

Thoſe Jews carry on a conſiderable trade. One of the moſt eminent merchants among them, named *Orœki*, gained the favour of two ſucceſſive Imam's, and was for thirteen years, in the reign of El Manſor, and for fifteen years under the preſent Imam, comptroller of the cuſtoms and of the royal buildings and gardens; one of the moſt honourable offices at the court of Sana. Two years before our arrival here, he had fallen into diſgrace, and was not only impriſoned, but obliged to pay a fine of 50,000 crowns. Fifteen days before we arrived at Sana, the Imam had let him at liberty. He was a venerable old man,

man, of great knowledge: and although he had received the Imam's permiſſion, had never choſen to aſſume any other dreſs than that commonly worn among his countrymen. The young Jew, who had been our ſervant, was one of his relations, and had mentioned us ſo favourably to him, that he conceived a deſire to ſee us. But we durſt not hold frequent intercourſe with a man ſo newly releaſed out of priſon.

The diſgrace of Orœki had drawn a degree of perſecution upon the reſt of the Jews. At that period, the government ordered fourteen ſynagogues, which the Jews had at Sana, to be demoliſhed. In their village are as handſome houſes as the beſt in Sana. Of thoſe houſes likewiſe all above the height of fourteen fathoms was demoliſhed, and the Jews were forbidden to raiſe any of their buildings above this height in future. All the ſtone pitchers in which the inhabitants of the village had uſed to keep their wines were broken. In ſhort, the poor Jews ſuffered mortifications of all ſorts.

The *Banians*, in Sana, are reckoned to be about 125. They pay 300 crowns a-month for permiſſion to live in the city: Whereas the populous village of *Kaa el Ihud* pays only 125 crowns a-month. The heirs of a deceaſed Banian are obliged to pay from 40 to 50 crowns:

And, if the defunct leaves no near relations in Yemen, his whole property devolves to the Imam. The Banians told us, that two men of their nation had been dragged to prison two months before, and, before they could obtain their liberty, were forced to yield up 1500 crowns of an inheritance which had fallen to them in India, and of which they had touched no part in Arabia.

Chap. VI.

The Pomp of the Imam's Return from the Mosque.

It is well known, that the Turkish Sultan goes every Friday to the mosque. The Imam observes the same pious custom with the same exactness, and goes and comes upon the occasion in a very pompous manner. We saw him only returning from the mosque, when his train is said to be swelled by all those who have performed their devotions at other mosques. The better to display his magnificence, he makes a long circuitous progress at his return.

The Imam, upon the occasion when we saw him, came out of the principal mosque, and passed out by one gate of the city, that he might come in by another, with some hundreds of soldiers,

diers, marching in proceſſion before him.—Over him, and the princes of his numerous family, *Medallas*, or large paraſols, were borne; a diſtinction peculiarly appropriated to the ſovereign and the princes of the blood-royal. We were told, that in other parts of Yemen, all the independent nobility, ſuch as the ſheriffe of Abu Ariſch, the Schiechs of Jafa, and of Haſchid-u-Bekil, conſtantly diſplay this mark of their independence.

Beſide the princes of the blood, there were in this proceſſion at leaſt ſix hundred noblemen, eccleſiaſtics and officers, civil and military, all ſuperbly mounted upon horſes; and a vaſt crowd of people followed on foot. On each ſide of the Imam was borne a ſtandard, having upon it a ſmall ſilver box filled with amulets, whoſe efficacy was imagined to render him invincible. This proceſſion was, in ſhort, magnificent, but diſorderly. The riders paced or galloped, at pleaſure, and all went on in confuſion.

Near a gate were ſtationed ſome pairs of camels bearing carriages, in which ſome of the Imam's wives often ride upon ſuch occaſions: But the carriages were at this time empty, and ſerved only to fill up the proceſſion. Behind the camels, which bore theſe, were twelve others, bearing nothing but ſome ſmall flags, fixed, by way of ornament, to their ſaddles.

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The ſoldiers fired a few rounds without the gate, but not leſs awkwardly than in the other cities of Yemen. In their evolutions before the palace, they ſhewed no greater dexterity than the provincial troops which we had ſeen perform their exerciſes under the Dolas. The city gates were ſhut during divine ſervice.

CHAP. VII.

Our Audience of taking Leave.

THE favourable reception we had met with at Sana, which was above our expectations, might have tempted us to ſtay longer. Many of the principal men about the Imam's court urged us to ſpend another year in Yemen. But we had loſt two of our companions, who could have availed themſelves more than we of a continued ſtay in Arabia. Some inſtances, too, of the Imam's avarice, which had come to our knowledge, added to what we had experienced in thoſe caſes in which we had been embroiled with the Dolas, impreſſed us with a degree of diſtruſt, and made us fear that our preſent good treatment might end in a very different manner. We had, beſides, found the climate hurtful to our conſtitutions, and our health was much injured by the changing

changing temperature of the atmoſphere. We therefore began to think ſeriouſly of ſailing for India with the Engliſh, that we might ſave our lives and papers.

We had permiſſion to leave Sana whenever we ſhould think proper; but it was required that we ſhould take a formal leave of the Imam, and ſhew him the curioſities which the Vizier had ſeen; a circumſtance which obliged us to defer our journey for ſome days.

We were ſent for to Court on the 23d of July, and conducted into the ſame hall in which the Imam had received us at our former audience. Upon this ſecond occaſion, every thing paſſed very quietly. The Imam ſat on the loweſt bench beſide the throne, upon a chair wrought of reeds. We kiſſed the hem of his robe, and both ſides of his hand. Nobody was preſent but the Vizier, the ſecretary, by whom we had been conducted into the preſence, and ſix or ſeven ſlaves or ſervants. None of our ſervants were permitted to accompany us; as the Vizier thought us qualified to expreſs ourſelves in the language of the country. All that we ſhewed the Imam ſeemed to pleaſe him highly; and both he and his miniſter put many queſtions to us concerning the manners, trade, and learning of the Europeans. A ſmall cheſt of medicines, which the Imam had received from an Engliſh-

man,

man, was then brought in. Mr Cramer was aſked to explain the virtues of thoſe drugs; and the Imam cauſed what he ſaid, concerning their nature, to be taken down in writing.

I had been indiſpoſed when I came out to wait on the Imam; and, in conſequence of ſtanding ſo long, I felt myſelf ſo weak, that I was obliged to aſk permiſſion to retire. Before the door I found ſome of the firſt officers in the court, ſitting on piles of ſtones along the wall.

The Great Chamberlain, *Gheir Allah*, with whom I had often had occaſion to ſpeak, immediately made me an offer of his ſeat, and gathered ſtones to make himſelf another. In this company I was again addreſſed with a number of queſtions concerning the manners and cuſtoms of Europe. Thoſe Arabs ſtrongly diſapproved of our practice of drinking ſpiritous liquors. But when I aſſured them that the Chriſtians were forbidden to indulge in drunkenneſs, and that no ſenſible European drank more wine than was good for his health, they allowed the cuſtom to be rational. They even acknowledged that it was abſurd to abſtain entirely from the uſe of a liquor of which they had ſuch abundance, and which, on many occaſions, might prove ſalutary as a remedy.

I returned into the hall; and, after Mr Cramer had finiſhed his account of the drugs, and

we

we had anſwered various other queſtions, we took our leave with the ſame ceremonies which we had obſerved at entering. In the afternoon, we went to take leave of Vizier Fakih Achmed, and ſome other perſons of diſtinction.

CHAP. VIII.

Our Departure from Sana.

WE had, indeed, good reaſons to induce us to return to Mokha, by the ſame way by which we had come. It is better frequented; and upon it I ſhould have had an opportunity of copying the inſcriptions of which the Arabs had ſpoken to me: But I had been ſo often deceived already by ſtories of pretended antiquities, that to the uncertain hopes which thoſe inſcriptions held out to me, I preferred the certain advantage of ſurveying another part of Yemen, and of ſeeing the Tehama in the rainy ſeaſon. We acquainted the Vizier, therefore, that we wiſhed to travel by Moſhak to Beit el Fakih. He not only approved of our intention, but told us, that the Imam would ſupply us with camels and aſſes for our journey.

On the 25th of July, the Imam ſent each of us a complete ſuit of clothes, with a letter to the

Dola of Mokha to pay us two hundred crowns, as a farewell preſent. We were at firſt afraid that this prince might ſuppoſe us to have come, like the Turks, to draw money from him, or that we had made our preſents with intereſted views. But, after reflecting that we had been obliged to ranſom ourſelves, in a manner, at Mokha, we reſolved to accept that letter of credit. When we afterwards preſented it to the Dola, he ſent us to receive the money from his *Saraf*, or banker, who paid us by inſtalments, but never without an air of diſſatisfaction.

We could hardly think the Vizier ſerious in his offer, when he told us that the Imam would furniſh us with beaſts of burthen. We were even afraid that this might be an arrangement to delay our journey, and would rather have hired camels at our own expence. We thereupon came to an explanation with the ſecretary, whoſe anſwers led us to ſuſpect an intereſted underſtanding between him, and the Arabian camel-hirer, or poſt-maſter.

We therefore ventured to addreſs the Vizier again. He ſhewed ſurpriſe at our perplexity; becauſe he had delivered to the ſecretary a written order, ſigned by the Imam's own hand, in which he was directed to furniſh us with camels

and

and asses for our whole journey, and with a sheep for our provisions. The secretary, on account of our impatience to depart, had not had time to bargain for a share of the profits with the camel-drivers, and was obliged to deliver up the written order, with some pieces of stuff which the Imam had sent us for clothes to our servants. He gave us also notice, that some other presents were intended us, which could not be ready till after a certain number of hours. We set out without them, and the secretary probably kept them to himself.

The dress which I received from the Imam was exactly like that worn by the Arabs of distinction through Yemen. They wear the shirt over wide drawers of cotton-cloth. The *Jambea*, a sort of crooked cutlass, hangs by a broad girdle; and a vest with strait sleeves is covered by a flowing gown. The Arabs are strangers to the use of stockings. The only thing they wear on their feet is a sort of half-boots, or slippers.

The Turks appear to abuse the generous hospitality with which the Imam treats strangers travelling through his dominions. Poor pilgrims of that nation often come from Jidda, are entertained for months at Sana, and then ask money to defray the expences of their journey home. The Imam even orders a sum of money to be paid them in some of his sea-port towns,

that they may return no more to be farther chargeable to ſo hoſpitable a people.

Within a ſhort time after our arrival, a Turk, who had attended his maſter, an Egyptian nobleman, to Mecca, came by the way of Jidda and Hodeida to Sana, in hopes of obtaining inſtantly one of the firſt poſts in the Imam's army: for the Turks have ſo high an idea of their own military talents, that they ſuppoſe it would be too great a happineſs to the Arabs to be able to engage a Turkiſh officer in their ſervice. But the Imam, after entertaining this man ſome time at Sana, ſent him to Hodeida, and ordered him a ſum of money ſufficient to carry him to Baſra. On my return from India, I met with this ſame Turk, who had performed the voyage in a veſſel belonging to Maſkat, and had found it not more dangerous than the paſſage between Jidda and Hodeida.

SECTION

SECTION XV.

OUR RETURN FROM SANA TO MOKHA.

CHAP. I.

Route from Sana to Beit el Fakih.

ON the 26th of July, the day of our departure from Sana, we made a ſhort ſtage along a bad road among bare hills, with few villages interſperſed over them. Next day, the road was ſtill worſe, lying over rocky mountains. This was the moſt rugged road I ſaw in all Yemen. The hills were bleak and wild, and the deep vallies among them contained only a few wretched hamlets.

On the 28th of July, we proceeded down ſteep declivities. But the hills began now to diſplay a ſmall ſhare of verdure: And we here met with ſeveral camels, loaded with very bad wood, for Sana. The towns were poor and thinly ſcattered.

ed. In the evening, we were attacked by legions of locuſts; but theſe were ſoon driven away by a violent ſtorm of wind, accompanied by heavy rain.

We travelled, this day, onward to *Moſhak*, a ſmall town ſituate on the ſummit of a precipitous hill. The houſes in which travellers lodge ſtand at the foot of the hill. We preſented the Imam's written order to the Dola of this city, who accordingly furniſhed us with camels, provender, a good meal for our ſervants, a ſheep for our own ſupper, and even paid for our lodging. The revenue of Moſhak, and the territory annexed to it, is enjoyed by one of the Imam's ſons.

Our next day's journey was upon a ſtill more diſagreeable road, Nothing can be worſe, indeed, than the roads between Moſhak and Sehan. Upon the hill we found ſix large reſervoirs, in which rain-water is collected. It becomes putrid, after ſtanding for ſome time, and is then very diſagreeable. In this country the Arabs believe they have moſt to fear from the worm in the nerves. If it be ſo, the cauſe muſt ly in their drinking that putrid water.

Leaving Sehan on the 30th of July, we continued our journey upon ſomewhat better roads which winded round the hills. Upon *Harras*, one of thoſe hills, we came to a defile ſo narrow

that

that a ſingle camel could hardly paſs. On either ſide are ſteep rocks; and rain, which had fallen on the preceding day, had broken a gap eight feet deep, preciſely in the narroweſt part of this road, and made it abſolutely impaſſable. There was no other paſſage; and all our Arabs were of opinion that we ſhould return ſtraight to Sana, and take the road by Tacæs: But we we were unwilling to turn ſo far about, and therefore reſolved to fill up the gap with ſtones. Our Arabs laughed to hear us propoſe an undertaking which they ſuppoſed would give us work for ſeveral days. But we began to gather ſtones, and by promiſes prevailed with them to aſſiſt us. Three hours of hard work completed our cauſeway, and we paſſed ſafe over. The Arabs maintained, that, in ſuch a caſe, the firſt Dola of Yemen would rather have returned to Sana, than have undertaken what we had accompliſhed. This gave no favourable impreſſion of the ſpirit or induſtry of the nation.

On our way, we met with a wandering family, the firſt of this character that I ſaw in Yemen. They had no tents, but lived under trees with their aſſes, ſheep, dogs, and fowls. I forgot to aſk the name of this horde. But their mode of life is perfectly like that of our European gypſies. They are confined to no place, but go about the villages begging and ſtealing; and

and the poor peasants often give them something voluntarily, to remove them from their neighbourhood. A young girl of this company came to ask alms from us: Her face was uncovered. (F F)

At a small distance from the dangerous pass above mentioned, we saw the first plantation of coffee-trees. We had seen none of these since our excursions in the month of May; but this production does not appear to enrich those by whom it is here cultivated. The villages in the coffee-country are declining into a state of wretched poverty: The houses consist of dry walls, covered with reeds, and resemble those of the hills about Beit el Fakih and Dsobla. The river Sehan was so swoln that we had difficulty in passing it with our asses.

We spent the night at *Samsur*, a poor village, where I lost my compass. In the morning, we found ourselves obliged to pass, more than a dozen of times in the space of a mile, over the river Sehan, which runs with a meandering course, among rocks, and with a very rapid current. This country being very poor, the roads are not exceedingly safe, and we were therefore obliged to travel slowly, without going before our baggage. We saw here many shrubs of the species which affords the balsam of Mecca; but the

the inhabitants of the country know not their value, and therefore neglect to cultivate them.

In the coffee-house of *Til* we met with several pilgrims returning from Mecca; among others an Arab from *Doan*, a city five-and-twenty days journey east from Sana, and twelve days journey from *Kerchin*; consequently, in a country entirely unknown to Europeans: I was vexed at the short time of our interview; and the great difference between the dialect which he spoke, and that of Tehama, which disqualified me from obtaining from him more particular information concerning his country.

From this inn the country improves. It is covered with verdure. In the valley are a number of rivulets which discharge themselves into the river Sehan; and a great many villages are scattered over the hills.

We saw a rivulet which loses itself under ground, and appears again at a considerable distance. After leaving the hills, it disappears entirely, and its waters are dispersed over the plains of the Tehama. The arable grounds among these hills are sown only with *durra*, a sort of coarse millet, of which the poorer people make their bread. The peasants cut out seats in the trees, and sit in these to watch their fields.

The rocks on the confines of the Tehama are basaltic, like those of the coffee-country near

Beit el Fakih. We came yet to another rivulet which loſes itſelf in the ſands of the Tehama. At laſt we reached the plain, and arrived at Beit el Fakih in the evening of the 1ſt of Auguſt.

Chap. II.

Route from Beit el Fakih to Mokka.

The greater part of this city having been burnt down in the month of April laſt, we had expected to find it deſolate. We were, therefore, greatly ſurpriſed to ſee all the houſes, or rather huts, rebuilt. Several edifices of ſtone, fitter to reſiſt the force of fire, had likewiſe been raiſed.

We ſent notice to the Dola of our arrival, and deſired him to have camels in readineſs, on which we might continue our journey. Our Arabian ſervants would have demanded proviſions from him, that they might make merry, and ſhew the people in what an honourable manner they were received.

I ſhall now only mention ſome changes produced by the rains upon this part of the country. Indeed, as we had already ſeen the face of the country, we preferred travelling by night at this time, to avoid ſuffering from the torrid heats of the day.

Having

Having ſet out from Beit el Fakih on the evening of the 2d of Auguſt, we met with two men, on our way to Zebid, who were leading aſſes loaded chiefly with ſilver, which had been received by the merchants from Egypt, for coffee, and which they were ſending to Mokha, to purchaſe India goods. This mode of carrying money about, was a proof to us, that in this province there were no fears from robbers.

On the 3d of Auguſt, the Dola of Zebid was obliged to furniſh us with proviſions and camels. We had expected to find the river Zebid conſiderably ſwoln; but, near the city, its channel was entirely dry; the waters having been turned off, to overflow a great extent of the adjacent fields which were ſurrounded by dykes. It ſhould ſeem that the waters are not ſuffered to run in the channel of the river, till after they have been plentifully diſtributed over the country. The peaſants conſtruct their dykes in a very ſimple manner. After plowing up a field, they yoke a plank of wood to two oxen, lead theſe over the field, till the plank is loaded with earth, empty it upon the line where the dyke is to be drawn, and repeat this till it is formed. We ſtopped to reſt for a few hours at *Mauſchid*, and on the morning of the 5th of Auguſt arrived at Mokha.

We had been extremely earneſt to return to this city, leſt the Engliſh ſhip in which we intended to ſail for India, might be gone before our arrival. But, ſeveral circumſtances happened to detain that veſſel ſome time longer at Mokha: And we ſoon felt that we had travelled too haſtily in that ſultry climate. I fell ill on the 8th of Auguſt: Mr Baurenfeind was confined to his bed, within a few days after: and in a ſhort time, Mr Cramer likewiſe, and all our European ſervants. We fortunately found our friend Mr Scott ſtill here, who kindly ſupplied us with European refreſhments, which did us more ſervice than we could have received from the uſe of the beſt medicines. But all his friendly cares could not remove the lurking diſtemper which ſoon afterwards broke out with renewed violence, and deprived me of all my remaining fellow-travellers; as I ſhall relate in the proper place.

CHAP. III.

Of the city of Mokha.

THIS city ſtands in a very dry and barren ſituation. Its fortifications are the walls which ſurround it, ſome towers on the way to Muſa, which

which are dignified with the name of caſtles, and two other caſtles of the ſame ſort, upon the two arms of the harbour. The greateſt of theſe two caſtles is called *Kalla Tejar*, and the ſmalleſt, *Kalla Abdurrab*, from the names of two ſaints, buried in theſe two places. They are provided with ſome few pecies of cannon.

The houſes in the city are built of ſtone; and ſome are handſome, in the ſtyle of thoſe of the ſuburb of Sana. However, there are others, both within and without the walls, no better than the huts common through all the Tehama. In the environs of this city are abundance of date-trees and many agreeable gardens.

Mokha is not an ancient city. It was built about four centuries ſince. It, like many other cities in the Tehama, owes its origin to a ſaint, the celebrated *Schech Schædeli*. This Schech acquired at that period ſo great a reputation, that perſons eagerly reſorted from the moſt diſtant countries to receive his inſtructions. Some of his devout diſciples built huts round his hermitage, which ſtood on the ſea-ſide. A ſmall village aroſe on this ſpot, and was by degrees enlarged into a city. Hitherto its hiſtory reſembles that of the other cities in the Tehama. But, the riſe of Mokha was attended with many peculiar circumſtances, which deſerve to be mentioned, as they are related by the Arabs; whoſe

whoſe accounts ſeems to be founded in truth, although daſhed with a little of the marvellous, in the uſual taſte of the Arabian nation.

A ſhip bound from India to Jidda, caſt anchor, one day, about four hundred years ſince, in theſe latitudes. The crew obſerving a hut in the deſert, had the curioſity to go and ſee it. The Schech gave thoſe ſtrangers a kind reception, and regaled them with coffee, of which he was very fond himſelf, and to which he aſcribed great virtues. The Indians who were unacquainted with the uſe of coffee, thought that this hot liquid, might cure the maſter of their ſhip, who was ill. Schædeli aſſured them, that, not only ſhould he be cured by the efficacy of his prayers, and of the coffee, but that if they would land their cargo there, they might diſpoſe of it to conſiderable advantage. Aſſuming at the ſame time the air and tone of a prophet, he told them that a city ſhould one day, be built upon that ſpot, which was to become an eminent mart of the Indian trade.

The merchant to whom the veſſel belonged, being ſtruck with this ſingular language, went on ſhore, to ſee and converſe with this extraordinary man. He drank the coffee preſcribed by the prophet, and found himſelf better. On the ſame day a great number of Arabs came to hear the preacher in his hermitage. Among them were

were ſeveral merchants, who purchaſed the whole cargo. The Indian returned home well pleaſed, and ſpread the fame of the holy Schædeli, ſo that the place was ſoon frequented by many of his countrymen.

An elegant moſque was raiſed upon the tomb of Schech Schædeli, which ſtands without the walls of the preſent city. The well from which the common people draw water for drinking, and one of the city gates, bear his name. His deſcendents are held in honour, and enjoy the title of Schech. The people ſwear by him. The name of Shædeli will be remembered as long as Mokha ſtands.

Beſides, Schædeli is not only the patron of Mokha; but all the Muſulmans who drink coffee mention him every morning in their *Pratha*, or prayer, and eſteem him alſo as *their* patron. They invoke him not, but thank God for having taught mankind the uſe of coffee, through the mediation of Schaedeli, and implore the favour of heaven on the Schechs, his deſcendents

A merchant of Mecca made an obſervation upon thoſe ſaints, which I was ſurpriſed to hear from a Mahometan. The vulgar, ſaid he, muſt always have a viſible object to fear and honour. Thus, at Mecca, oaths, inſtead of being addreſſed to God, are pronounced in the name of Mahomet. At Mokha, I would not truſt a man who

who ſhould take God to witneſs the truth of any thing he happened to aſſert: but I might much more ſafely depend upon him who ſhould ſwear by Schech Schaedeli, whoſe moſque and tomb are before their eyes.

Mokha was the laſt city in Yemen of which the Turks retained poſſeſſion. It is ſaid that the Arabs did not conquer, but buy it. Since the Turks were diſpoſſeſſed, it has never had another maſter than the Imam.

A Dola having enriched himſelf in his government, had fortified the city, and drawn a trench round it, which is now filled up. He was ſuſpected of an intention to make himſelf independent; but his views were fruſtrated, and himſelf caſt into priſon. From that time, a Dola has never been continued above three years in this lucrative government. After the monſoon ſeaſon, the Dola of Mokha is every year obliged to give an account of his adminiſtration, and is then either confirmed in his employment, or inſtantly recalled to Sana.

I know not whether the Chriſtians of the Eaſt have ever ſettled at Mokha. A good many Jews live here, in a ſeparate village, as in the other cities of Yemen. Here are nearly ſeven hundred *Banians*, *Rajaputs*, and other Indians, ſome of whom are merchants, and others earn their livelihood by exerciſing different mechanic arts.

When

When they have made a ſmall fortune, they commonly return home to India: And on this account are always looked upon as ſtrangers.

CHAP. IV.

Bombardment of Mokha by the French.

I could learn nothing of the hiſtory of this city, except one event, which happened five and twenty years ſince. I relate the circumſtances of this tranſaction, as they were recounted to me by the Arabs; for they will ſerve to give an idea of the power and policy of the Imam.

The Dola of Mokha often purchaſes out of the ſhips from India, goods, of which the value amounts to more than the ſum due for cuſtom-houſe duties and other taxes. He takes thoſe goods upon the Imam's account, and always promiſes to deduct the debt out of the duties which may become due next year. But he continues, year after year, to take new goods to account, and the debt is thus increaſed, and ſtill remains unpaid. By dealing for ſome time in this manner, the French Eaſt India Company at length found the Imam 82,000 crowns in their debt.

This Company became at laſt anxious to obtain payment of ſo conſiderable a debt, without loſing, however, their trade with Mokha; and therefore, in the year 1738, ſent a man of war to eſcort their merchant ſhips. The captain, upon his arrival, acquainted the Dola, that they were come to ſell their cargo, but would not land or ſend their goods on ſhore, till his debt to them ſhould be diſcharged. The Dola ſtrove to amuſe them with fine ſpeeches, and to perſuade them to land their goods. But the French, to ſhew what they could do, rendered the caſtle unfit for defence, by a few diſcharges of their great guns, before the Arabs were aware that they intended real hoſtilities.

After this exploit, the conferences were renewed. The Dola ſtill excuſed himſelf, and ſaid that he had no money, and no orders from the Imam to pay the debt, but aſked fifteen days reſpite, till he ſhould receive orders from Sana. Fifteen days expired, and no orders were received. The French then diſcharged a bomb upon the Dola's houſe, by which an Arab was killed. But this producing no deciſive effects, ſome other bombs were thrown upon the moſque, upon a Friday, while the Dola was within, and by theſe were ſeveral perſons killed.

The citizens, of whom a good number had by this time loſt their life for their ſovereign's debt, now

now loſt patience, and obliged the governor to take meaſures to ſatisfy his creditors. A treaty was accordingly concluded; and the French landed their goods, and continued their trade as before. Of all their crew, they loſt only one man, who had happened to fall aſleep before the door of his lodging in the town. An Arabian ſoldier ſtabbed him in revenge for the death of a relation of his, who had been killed by a bomb-ſhot.

The Dola was unable to make farther reſiſtance; and had undoubtedly done all that was in his power to ſerve his maſter. The Imam was, however, diſſatisfied, recalled him, and confiſcated his palace at Sana. A merchant of Mokha, who had advanced a large ſum to ſatisfy the demands of the French, had not received payment, even at the time when we were there.

Several of the Arabs ſtill recollect this little affair with pleaſure, and remember, with a degree of gaiety, thoſe pots of fire, as they called them to me, which purſued their Dola backwards and forwards, wherever he went. Since that time the Arabs have entertained a high opinion of the military talents of the Europeans. In any Turkiſh city, no Chriſtians, of whatever nation, could have been ſafe from the fury of the populace during ſuch hoſtilities. But, at

Mokha, the Engliſh and Dutch remained in perfect ſecurity during this war with the French. (G G)

CHAP. V.

Of the Trade of Mokha.

SEVERAL nations formerly traded to this port, which now frequent it no more. The Portugueſe, who were, two centuries ago, very powerful on the Arabic Gulph, have long ſince ceaſed to ſend ſhips hither. The Dutch rarely appear here; and the French never in time of war, although they ſtill continue to rent warehouſes here. The Engliſh at preſent engroſs, almoſt excluſively, the trade of this place. Their Eaſt India Company, indeed, ſend only one veſſel hither in two years, to take in a cargo of coffee. But the trade is ſo much the more advantageous to private merchants ſettled in India. In this year there had come five Engliſh ſhips from different ports in India, not to mention three others which proceeded ſtraight to Jidda. Since the time when an Engliſh merchant reſident at Mokha, was maltreated by the populace in the abſence of the ſhips, the Engliſh have always returned with their veſſels to India, and left

left the management of their affairs, during their abſence, to a Banian.

Since the trade of Mokha is ſo conſiderable, the cuſtoms cannot but afford a large revenue to the Imam. The Turks, Arabs, and Indians are obliged to carry their goods ſtraight to the cuſtom-houſe, to be there inſpected, and to pay eight or ten *per cent.* upon their value, at the arbitrary eſtimation of the cuſtom-houſe officers. All Europeans enjoy the privilege of having their goods inſpected in their own warehouſes, and of paying only three *per cent.* upon their value. Since the Engliſh have become ſo powerful in Bengal, and have imported thoſe goods which were formerly furniſhed by the Indians, they have been required to pay only three *per cent.* But the government continue to obſerve their treaties, and yet to maintain their ancient rights, by making the merchants in Mokha pay likewiſe five *per cent.* on all Indian goods which they purchaſe.

Beſide the duties payable at the cuſtomhouſe, ſhips pay another duty under the name of *anchorage*, which amounts to ſome hundreds of crowns, and is regulated, not by the tonnage of the veſſel, but by the number of its maſts. On the other hand, a merchant, who lades a large European ſhip with coffee in this port, receives from

from the Dola a premium of four hundred crowns.

According to the obſervation of the Arabians, the monſoons are regular in theſe latitudes. The north wind blows for ſix months, and the ſouth wind for other ſix months. It is not to be ſuppoſed, however, that theſe are the only winds known here. During the month of Auguſt, eſpecially, the wind blows from all the points in the horizon. An Engliſh ſhip bound for Jidda was obliged to return to Mokha, and to wait there ſome months for a favourable wind.

The Arabs have ſcarcely any article for exportation, except coffee, of which the Indians are not very fond. The Engliſh ſhips muſt return empty to India, if they did not gain conſiderably by carrying money, with which the Arabian merchants entruſt them. Theſe merchants had freighted one Engliſh veſſel from Jidda, with a million of crowns; and that on board which we ſailed, had 250,000 crowns of theirs in ſpecie.

Theſe ſums are almoſt always in European coins, Venetian ducats, or German coins. It may be ſuppoſed that other Engliſh and Indian veſſels carry alſo conſiderable ſums from Jidda and Mokha. The ſhips which ſail from Baſra to India, are in the ſame manner freighted with money.

money which has paſſed from Europe through Turkey. When to this we add the quantity of ſpecie carried directly to India and China by the nations of Europe, it appears that Europe muſt have been long ſince exhauſted of gold and ſilver, were it not for the treaſures imported from America.

When a foreign veſſel arrives in the road of Mokha, it muſt not ſalute with guns, but only hoiſt a flag. The Dola then ſends out a boat to examine it, and learn the purpoſe of its approach. If any difficulties are raiſed, the captain needs only ſay, that he will proceed to Hodeida or Loheya. The Dola, unwilling to loſe the preſents which he receives from every ſhip, is ſoon brought by this means to hear reaſon.

It would not be difficult for any other nation to obtain the ſame privileges which the Engliſh preſently enjoy at Mokha. But the trade on the coaſts of the Red Sea can be advantageous to no nation who have not ſettlements in India. The Arabians make no uſe of the productions of Europe. It would be neceſſary, therefore, to ſupply them with India goods, and to take coffee in return, which can be bought cheaper from ſhips which take it in merely to avoid returning empty. There is, indeed, a great quantity of iron ſold in Arabia, which the Engliſh purchaſe chiefly from the Danes. It is, therefore,

fore, probable, that the latter nation might find their intereſt in a direct trade with the goods of Denmark, and our colonies between Tranquebar and Mokha.

It will not be amiſs to add one ſlight obſervation concerning the brokers of different nations. A ſtranger cannot be too much on his guard againſt Mahometan brokers. He will find his account in addreſſing himſelf rather to the Banians, among whom are many conſiderable merchants, very honeſt men. Through all the countries in the Eaſt, Mahometan merchants have the knavery to ſeek to irritate the Chriſtians, when, after having duped them, they fear their reſentment: And then, when any term of reproach is uttered by the ſtrangers in the heat of paſſion, the raſcally Muſſulmans make a great noiſe, under pretence that their religion is abuſed, and threaten to complain to the magiſtrates. Several Europeans have been obliged to pay conſiderable ſums by theſe arts of knaves who had previouſly cheated them. (H H)

NOTES

NOTES TO VOL. I.

NOTE A. p. 12.

Phoſphoric Light of the Sea.

THE moſt careful obſervers have remarked, that this light appears in various aſpects, owing, moſt probably, to a diverſity of cauſes. Of theſe appearances, one ſort ſeems to undulate round the ſides of veſſels ſailing in the ocean, and never ſpreads to any great diſtance: Another ſpecies is obſerved to ariſe in the courſe of long calms, or immediately after them, and at the termination of a ſeries of hot weather; it ſpreads over the ſurface of the deep; and ſeems even to be intermingled with the waters: A third diverſity of theſe lights often covers the ocean to a ſtill wider extent, and is ſo modified in its ſhining, as if it aroſe from the bodies of different animals.

Concerning the firſt of theſe ſea-lights, it has been ſuggeſted, that they are moſt probably produced by the operation of the laws of electricity. The friction occaſioned by the rapid motion of a ſhip through the waves, the bituminous ſubſtances upon the ſides of veſſels, the nails ſticking in the bottom, and the conducting power of water, are circumſtances from which the evolution of electrical matter, in this caſe, may be plauſibly inferred.

As to the ſecond; it is well known that many animal bodies putrify and are diſſolved in the ſea, and that almoſt all animal matters, many mineral ſubſtances, and even the atmoſphere itſelf, contain phoſphoric acid. Inflammable matter added to this acid, will produce the ſubſtance called *phoſphoric acid*. Large quantities of this ſubſtance may therefore be formed in the ocean by the union of the phoſphoric acid evolved from various bodies, with the oily and other inflammable particles diffuſed in great abundance through the waters. Hence, probably, this light, which commonly ſucceeds calms, and hot weather, and appears not to depend upon any circumſtance that can be readily referred to in the laws of electricity.

The third ſort has every appearance of being occaſioned by living animals. The genera of *Sepiæ* and *Meduſæ*, with ſome ſhell fiſhes, are all phoſphoreſcent,

phoſphoreſcent. Some ſpecies, too, of the genus *Scolopendra* or *Centipes*, which ſhine during the darkneſs of the night, although land-inſects, are at times conveyed by the winds into the ſea. On the night of October 30th 1772, Dr. Forſter ſaw a very beautiful exhibition of this ſort of ſea-light, off the Cape of Good Hope, at a few miles diſtance from the ſhore, and while a freſh gale blew. Upon examining, like Mr Forſkal and Mr Niebuhr, a bucket of the water on which it was diſplayed, he was convinced that it proceeded from living animalcules. Dr Sparmann obſerved, in the years 1772 and 1775, that the *Molluſca* and *Meduſæ*, both phoſphoreſcent animals, were diffuſed in ſuch maſſes near the ſurface of the ocean, and moved with ſuch a riſing and falling motion, as ſeemed perfectly adequate to the production of the phœnomenon.

See what is ſaid on this ſubject by Pere Bourzes in the Lettres Edifiantes ; Tome ix. Paris, 1730: Mr Canton in the Phil. Trans. Vol. X. P. 446: Forſter's obſervations in a voyage round the world. P. Lond. 1778: Sparmann's voyage to the Cape of Good Hope, Vol. I. p. 4, Engl. Trans. Lond. 1778.

NOTE B, p. 3. *Marſeilles.*

PERHAPS the reader may not be ill-pleaſed to find here ſome few particulars concerning this

celebrated city, extracted chiefly from a very amuſing late publication.

It is the moſt ancient city in France. It was founded by a colony of Aſiatic Greeks. It was long an independent commercial republic. At length, in the progreſs of the Roman conqueſts in Gaul, Marſeilles was alſo ſubdued by their arms. Under the gentle government of the Romans, however, it ſtill continued to flouriſh in commerce, arts, and elegant literature. Its opulence and glory periſhed in the common ruin of the Roman Empire. The advantages of its ſituation cauſed its trade to revive, even in the ages of Gothic barbariſm. Still, however, it only languiſhed under the government of the Counts of Provence.

Since its union with the other dominions of the King of France, Marſeilles has enjoyed a diſtinct municipal government and juriſdiction, under magiſtrates elected by the citizens. The ſubſidies which it pays for the ſupport of the French government are impoſed by the King's edicts, and amount to nearly one-third of the whole revenue paid by Provence. Its inhabitants are eſtimated at more than two hundred thouſand; and the progreſs of population and buildings ſeems to be rapidly advancing. It conſiſts of an Old and a New Town; the Old inhabited chiefly by fiſhermen, and other poor people,

people, the New, one of the moſt beautiful towns in the world, for clear, ſpacious and extenſive ſtreets, elegant, commodious, and regularly built houſes, is occupied by rich families whoſe only buſineſs is to enjoy their fortunes; and by thrieving merchants, tradeſmen, and manufacturers. The port exhibits a noble ſpectacle of commercial induſtry: a promiſcuous and buſy multitude, conſiſting of people of almoſt all nations and languages, crowd the quay; and more than two thouſand veſſels are often to be ſeen in the harbour. The neighbouring territorry is thick ſet with villas belonging to the opulent inhabitants of Marſeilles; the Marſeilleſe trade to almoſt all the points of the compaſs, and their manufactures are very various and extenſive.

I have extracted theſe particulars almoſt entirely from *Lord Gardenſtone's travelling memorandums:* A book which does honour to the author; being written with ſuch happy propriety of reflection and obſervation, together with ſo much love of humanity, and theſe ſo pleaſingly coloured with a portion of the ſpirit of the elegant *bon vivant*, that, (not to ſpeak of the uſeful and ſolid information which it contains,) I know not any book of travels, over which a few hours may be more agreeably whiled away.

NOTE C. p. 16. *Catacombs.*

It would be a curious ſubject of enquiry, and would tend greatly to elucidate the phyſical hiſtory of the earth, and no leſs the hiſtory of ſociety; if we could trace the various ſorts of ſubterraneous excavations, natural and artificial, which have been formed or diſcovered in different ages of the world.

If we adopt the opinion of many modern philoſophers, which indeed can hardly be controverted, that, at the period which is commonly eſteemed the æra of the creation of the world, our earth was not actually raiſed out of non-exiſtence, but only moulded by the hand of the Almighty into a new form, after having previouſly undergone perhaps numberleſs ſimilar revolutions; we are then obliged to take up its phyſical hiſtory in the middle, and to view it as a broken ſyſtem, the imperfect part of which no efforts of human ingenuity can reſtore.

Upon this idea, we muſt give up the hope of being able to claſs the various phœnomena which it exhibits. Among other things we muſt find it impoſſible to account for the natural excavations which are in different places to be diſcovered. Many of theſe may be the effects of earthquakes, ſubterraneous ravages by water or fire, and volcanic eruptions.

Some

Some may have been produced by extraordinary accidents which have happened on the earth's ſurface.

Thoſe which have been formed by human art, have generally been intended as places of ordinary abode; as temporary receſſes from danger; or as *catacombs* for the ſepulture of the dead. Of the latter ſort many ſtill remain in Egypt, in Aſia, and through many places of the world. And it ſhould ſeem, that, eſpecially where aſhes or embalmed carcaſes were to be depoſited, catacombs, hewn out in proper places under ground, were a much more ſuitable contrivance, than ſuperb tombs, erected above it, as ſo many palaces of corruption, darkneſs and ſilence.

Another ſort of artificial excavations have been formed by the extraction of rich materials for human uſe, from the bowels of the earth.

NOTE D. p. 28.

THIS account of the imperfect ſtate of the Turkiſh navigation is confirmed by Savary, particularly in his letters on Greece; by De Tott; and by every traveller or voyager who has viſited the Levant, or the Arabic Gulf. Thus are navigation and commerce in the moſt languiſhing condition in thoſe regions where they had their origin, and where they firſt civilized and enriched mankind.

NOTE

NOTE E. p. 31.

I CANNOT avoid taking this opportunity of recommending to the reader the obſervations of Mr Howard, and the valuable quarto in which Dr Ruſſel has lately laid before the public the reſult of his long and enlightened experience, on a ſubject of ſuch curious and awful importance as the plague. May we not hope that this dreadful epidemical diſtemper ſhall be, one day, finally extirpated from the earth, or like the ſmall-pox, diſarmed of its terrors?

NOTE E. p. 34.

I HAVE forgotten to what book of travels I ſhould refer for the ſtory of an Engliſh ſhip-captain, who, in conſequence of a wager, flew a paper-kite over it, and by this means raiſed a ladder of ropes, by which he and his comrades aſcended to the top of this celebrated pillar, where they drank a bowl of punch very merrily, to the great aſtoniſhment of all who ſaw them.

NOTE F. p. 35.

WHOEVER knows any thing of the turbulence and fantaſtic ſuperſtition of the Chriſtians of Egypt, while

while it formed a part of the Greek Empire, will not very grievioufly lament, that triumphant Mahometifm has taught them moderation at leaft, if not good fenfe, of which they were incapable, in profperity.

NOTE G. p. 37.

THE reader of Dr Robertfon's enlightened and elegant difquifition concerning the knowledge which the inhabitants of Europe had of India before the difcovery of the Cape of Good Hope, will there find fatisfactory information concerning the intercourfe of the Italians with Egypt, and the introduction of their coins and language into that country.

NOTE H. p. 44.

THE charm is not in the *Mikkias*, but in the population and cultivation of the country. Ravenous animals, whether of the fea, or the land, are foon deterred by the frequent afpect of man. Men, too, in their anxiety to rid themfelves of fuch enemies, gradually thin their numbers and at laft entirely exterminate them.

NOTE I. p. 56.

FOR the hiftory of this race of Caliphs, the

reader will do well to conſult Marigney, Ockley, and the Univerſal Hiſtory.

NOTE J. p. 57.

It ſhould ſeem, that the diſpoſition of the inhabitants of cold climates to remain as much within their houſes as poſſible, has induced them to rear thoſe towering edifices which we ſee in the North of Europe: while a contrary principle has made the people of mild, and of warm climates, content themſelves with low huts often.

NOTE K. p. 65.

The curioſities of Geeſh are more fully explained by Mr Bruce, and ſome other late travellers.

NOTE M. p. 75.

For the hiſtory of *Ali Bey*, I muſt refer the reader to the travels of Savary, Volney, Luſignan, and Bruce.

NOTE N. p. 80.

THE hiſtory of Ibrahim is to be ſeen in Bruce.

NOTE O. p. 81.

THE adventures of Ali Bey, and the conſequences of his defeat, have been narrated at length by the travellers referred to in note M.

NOTE P. p. 87.

THE formation of the Delta has been a ſubject of ſpeculation with every writer concerning Egypt, from Herodotus to Bruce.—The reader who is curious on this head, will do well to conſult Herodotus, Maillet, Bruce, and Savary.

NOTE Q. p. 118.

SUCH a teſtimony as this, for the veracity of our fair country-woman, Lady Mary, muſt go farther in her favour, than the aſperſions of twenty De Totts againſt her.

NOTE R. p. 137.

THESE anecdotes of the ſtate of eaſtern muſic ſerve to confirm the received ideas concerning the rudeneſs of the Jewiſh muſic, and the ſimplicity of that of the ancient Greeks.

NOTE S. p. 150.

IN India, in the north of Aſia, in ancient Tuſcany, in Aſſyria in Ireland, if we will truſt Mr Ledwich, and, perhaps, in the South-Sea iſlands, have been ſuch nations as thoſe here alluded to.

NOTE U. p. 164.

THOSE who are curious to proſecute inveſtigations reſpecting the pyramids, would do well to conſult Governor Pownall's Eſſay on the Study of Antiquities; a work written in a very involved and perplexed ſtyle indeed, yet with great force of language, with extraordinary powers of penetration and invention, and with a very uncommon diſplay of liberal, enlightened erudition.

NOTE V. p. 195.

I SHALL here refer the reader, for farther information

mation concerning theſe places, not only to Shaw and Pococke, but more eſpecially to a ſmall work intituled, *A Journal from Grand Cairo to Mount Sinai and back again, translated from an Italian manuſcript, by the Right Reverend Robert Lord Biſhop of Clogher:* Printed at London, by the learned William Bowyer, in 1753.

NOTE W. p. 198.

THIS circumſtance is particularly worthy of notice, for its relation to the miracle by which a path was opened through the Red Sea, for the eſcape of the Iſraelites,—and the Egyptians drowned in attempting to purſue them. In my eye the miraculous nature of that event is not leſſened by the fact here ſtated.

NOTE X. p. 199.

We have all obſerved how greatly objects are magnified, when ſeen through miſt.

NOTE Y. p. 199

CONCERNING this canal, the reader may ſee Herodotus, the late travellers in Egypt, and Robertſon's diſquiſition.

NOTE

NOTE Z. p. 207.

It occurs to me, as the moſt probable conjecture on this head, that this might have been the original burying place of ſome tribe or family, who were afterwards induced to advance nearer the ſea-coaſt, and cultivate the arts, but ſtill retained the ſame veneration for the ſepulchres of their fathers, which made Jacob and Joſeph ſo deſirous that their bones might be carried into the land of Canaan. It is truely difficult to judge of the principles of conduct upon which thoſe people acted, who could raiſe ſuch piles of buildings as the pyramids for burying places.

NOTE AA. p. 233.

THE reader of Mr Pennant's Britiſh Zoology will find, that ſome equally ingenious expedients are practiſed in England for taking ſeveral ſorts of wild fowls.

NOTE BB. p. 239.

FARTHER and later information concerning Jidda and its trade will be found in Bruce's Travels.

vels. The reader may alſo conſult Hamilton's account of the Eaſt Indies.

NOTE CC. p. 286.

WHERE inns are maintained by charitable hoſpitality, or at the public expence, or are imperfectly furniſhed with articles for the accommodation of travellers; in all theſe inſtances, the country muſt certainly be indifferently civilized, or thinly inhabited, and travelling not frequent. I know not if any ſpeculations could exhibit ſociety in a more intereſting light, than a Hiſtory of Hoſpitality.

NOTE EE. p. 289.

NOT only in Arabia and Iceland, but in Ireland, in the neighbourhood of Edinburgh, in the Hebudæ, in moſt countries in Europe and in all parts of the world, are Baſaltic columns to be found. All rocks are either ſtratified or columnar; a diſtinction which ſeems to beſpeak a diverſity of origin. This mineralogiſts have laboured to explain, whether ſucceſsfully or not, I ſhall not preſume to ſay.

NOTE FF. p. 315.

How late is it in the progreſs of ſocial life, before the wrathful paſſions of the human heart are entirely ſubjected to impartial, diſintereſted law!

NOTE FF. 2, p. 422.

I would here ſuggeſt to the reader, that, on the ſubject of the Gypſies, he may peruſe with advantage and pleaſure, a curious hiſtorical eſſay which has been tranſlated from the German by Mr Raper.

NOTE GG. p. 434

SOME additional ſtories of this caſt, relative to the dealings of European merchants with the Arabians in the ports of the Red Sea, are to be found in Hamilton's account of the Eaſt Indies.

NOTE HH. p. 438.

IN Mr Bruce's travels the reader will find ſome valuable information concerning the commercial intercourſe of the Europeans from their oriental ſettlements, with the Arabians and Egyptians, by the way of the Red Sea.

FINIS.

ERRATA.—VOL. I.

PAGE 10th, line 8th from the bottom, for *nine* read *fifteen.*

P. 18th, line 4th, from the bottom, for 2600 read 26,000.

P. 21ſt, line 15th, from the top, for *Beut* read *Bent;* and alſo in line 16th.

P. 23d, line 6th, from the top, for *Tripolis* read *Tripoli.* Same page, line 6th, from the bottom, for *clergyman* read *Catholic clergyman.*

P. 69th, line 12th, from the top, for *the inlands* read *their lands.*

P. 76th, line 7th, from the bottom, for *tho* read *the.*

P. 114th, line 13th, from the top, for *ſhaved* read *ſhaven,* and line 15th, for *it* read *them.*

P. 152d, line 1ſt, top, for *mun* read *muſt.*

P. 163d, line 10th, from the top, for *coffer* read *coffin.*

P. 190th line 8th, from the bottom, for *diſtance where our tents,* read *diſtance from where our tents.*